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For the Register.

IMMORTALITY OF THE SOUL.

[A discourse on the Immortality of the Soul, delivered at Harvard, by Henry B. Pearson, April 30, 1848. A sermon of Immortal Life, preached at the Melodeon, by Theodore Parker, Sept. 20th, 1846.]

These discourses are neither of them very recent, but the eternal freshness and importance of the subject, renders a word in regard to them not out of season now. They come from men differing in the way in which they regard this subject, and the foundations of evidence on which they rest its truth. The two seem to us, however, perfectly reconcileable with each other, and yet Mr. Pearson at once quotes from Mr. Parker's sermon as representing erroneous opinions. How, then, do they differ? Both acknowledge the immortality of the soul, separated from the body; but the one rests his faith in it upon the authority of one whom he believes to be a divinely inspired teacher, the other on the intuitions of his own soul, corroborated by the general sentiment of mankind, and supported, as fast as the intellect begins to question its truth, by logical arguments addressed to the understanding. Happy is it for us that these differing methods bring us to the same glorious results! Glad are we that those who are not satisfied by the latter proof, can securely rest in faith in the words of Him "who spake as never man spake," and equally glad are we that those who reject a supernatural revelation, find this truth clearly taught in other speech.

The ground of difference between these two writers is historic. Mr. Pearson maintains that before the time of Jesus, the doctrine of immortality was very imperfectly known, and to a very small portion of the people. We cannot claim sufficient historic knowledge to criticise his statements, but will briefly present his grounds for this belief. He says "the word 'immortality' is not contained in the old Testament from Genesis to Malachi," and that although he might *bring more* than one passage from the poem of Job, and from the Proverbs, which seem to militate with the doctrine of immortality, he could not quote a text which teaches the doctrine, or contains even the word. Of the Chaldeans he says, "I cannot find in any author, that the Chaldeans believed in the existence of the immortality of *their own souls*, but only in that of the souls of *un*-common men. Rather a comfortless creed, you will say!"

He describes the Hindoo doctrine of transmigration, adding, "This is not our idea of immortality, which is endless life."

Of the Chinese, he says. "No spiritual God nor doctrine, like immortality, is to be found among the Fo worshippers before the day of Confucius, who died only 100 years before the period with which our present argument closes, viz., 350 B. C., and, *of consequence, his philosophy*, even if sound, did not influence the nation."

He sums up this first division of the argument thus, "Perhaps you will agree with *me*, that for these 2,000 years, abating two or three hundred years after Noah, and, excepting a few Priests, the people had little cheering hope, and no certainty on the subject."

He then admits that "Plato was the first who (350 years B. C.) supported the immortality of the soul, upon arguments solid and permanent, deduced from truth and experience."

Of Confucious he says, "this distinguished moralist made little attempt to divine the essence of a first cause, still less did he essay to lift up the thick curtain which veiled the future from the millions of worshippers or idolaters of his times."

He then alludes to the dispute between the Pharisees and Sadducees 300 years B. C, but thinks their knowledge of the doctrine of Immortality was derived from Plato." We have thus very concisely presented the results of Mr. Pearson's investigation of history.

As Mr. Parker's sermon is rather devoted to a development of his thought of immortality, than to a proof or history of the doctrine, we find but very few pages devoted to intellectual arguments, and but a few paragraphs in regard to the introduction of this doctrine into the churches, but he does distinctly say, "We find this doctrine the settled belief of the whole heathen world. The Greeks and Romans believed it long before Christ; the Chaldees, with no pretence to miraculous inspiration, taught the idea of immortality, while the Jews, spite of their alleged revelations, rested only in the dim sentiment thereof." Again, he says, "The greatest Philosophers, and the most profound and persuasive Religious Teachers of the whole world, have taught this," and goes on to say, that the human race, the masses, have believed it instinctively, though ignorantly. (See page 9—the passage is too long to copy.)

How shall we reconcile this discrepancy? In the first place we think Mr. Pearson has, in putting the savage world out of the account, omitted a most important element in the calculation. We can easily believe that a heathen Faust might doubt of immortality, but not an Indian girl, who was born within hearing of Niagara, and into whose untutored soul, sky, and woods, and flowers, had poured their songs of God. How very striking is this belief among that interesting people, who had never heard of Plato or of Jesus. We would ask, too, if the old northern mythologies are not full of this idea, in a rude form truly; but still, as a settled truth?

Again, the intuition of immortality, like the belief in a power superior to man, comes to all men, but it takes form according to the state of the recipient of the truth. Talk to a child of God, in your most spiritual language, and most likely some careless expression of his will show you that he has only taken the idea of a man more splendid, and larger, and more powerful than his father.* So the savage, or the half civilized man, receives this great truth of immortality in such a form that we hardly recognize it, and even a pious christian, eighteen centuries after Christ, thinks of heaven as a place where she will sit down in a clean white apron, and sing psalms, and not as a wider sphere "for love and labor." Again, there is a state of mind between the trustful unconsciousness of childhood, and the true consciousness of a harmoniously developed mind. This state is eminently the region of doubt and disbelief, and this state, from its restless activity, is very apt to express itself in literature. We never heard of a child or a savage, or even an unlettered person, doubting his own identity, or the actual existence of matter. Half formed philosophers often doubt of both.—Those who live by unconscious intuition, seldom doubt of free will, but the puzzled thinker has tried in vain, since Satan rolled on the fiery gulf, to reconcile

"Fixed fate, free will, foreknowledge absolute."

For these reasons, we find, in the literature of the past, much of skepticism, or half knowledge on this subject, while among the people this doctrine was held in such a form, that we almost fail to recognise its divine features.

We cannot think Mr. Pearson would maintain that the human race was utterly incapable of arriving at this truth without a miraculous revelation. If so, how did Plato and the few whom he admits to have taught it, attain unto it? and if he only wishes to prove how much clearer and higher views Jesus gave us on the subject, surely Mr. Parker would respon in a glad amen, crying, Jesus has done better than proved immorality to our minds, he has lived it to our hearts. He walked on earth with the beauty of heaven like a glory around his head, and we would sooner believe that to-morrow's sun would rise upon a world in utter ruin, than that such a spirit could ever cease to live and love. There may be some to whom the day seem so bright and glad, that they deem the night to have been wholly dark; but we love to remember the glorious stars and the blessed moon, which then lighted the heavens, and the "bright morning star, day's harbinger," and, most of all, thank God "that he has never left himself without a witness in the world."

And now we would more gladly follow these two writers, when they leave doctrines to unfold this glorious idea in its application. But we have already discussed the subject at sufficient length for the columns of a newspaper.

* A mother had once been speaking of God to a child, an officer in a brilliant uniform, and with a lofty bearing, soon after came into the room. Mother, said the child, isn't that God?

For the Register.

AN APOCRYPHAL TALE.

MR. EDITOR.—The following passage of apocryphal history was found in a place never before searched for ancient manuscripts. Perhaps it would accomodate a class of Christians, if something like it were found in the next edition of the New Testament.

* * * And when they had tarried two days in Jericho, they turned their faces toward Jerusalem. And they took with them swords, because they carried money for the brethren, and the road was beset with thieves, who lay in wait in the wilderness and oft times robbed those who travelled that way, and some they slew. And when they had gone about forty furlongs from Jericho, they came to an open space near by where is a cave; when lo, four men came out upon them from the shadow of a rock. And they said unto John and his companions, "Give unto us whatever gold and silver ye have upon your persons." But John drew his sword, and James and Andrew did likewise. And they fought valiantly against the robbers, and John slew the leader of the band. But James and Andrew were hard beset by the other three.—So John ran to help them, and thrust another through the body so that he died. Then the others, when they saw that their companions were dead, turned and fled; but James and Andrew pursued them and overtook them, and slew them among the rocks where they sought to hide themselves. And they left their carcasses there, and the eagles and the wolves devoured them. In the cave near by they found gold and silver and valuable goods; these took they and carried to Jerusalem, and put them into the treasury of the brethren, for they had all things in common. Then all the brethren lifted up their voices in thanksgiving to the Lord of Hosts, and sang praises to Him for that John and James and Andrew were delivered from the hands of the robbers.

Now it happened that the story of the journey came to the ears of the Governor, and he said, "These men would be excellent and brave soldiers." And he commanded that they should be enrolled in the band that guarded the palace of the Governor. When John and his companions heard the command of the Governor, they were exceedingly grieved, for they had come to the city that they might rejoin the brethren and preach the Gospel to the people.—Nevertheless, they said among themselves, "God hath appointed rulers in the land, and whatever they command us that must we do. Let us then yield a cheerful obedience to the word of the Governor, for thereby shall we do that which is well pleasing unto God." Then they went to the Governor's palace, and were joined unto the band.

Not many days after this, there was a sedition among the common people, and the Governor commanded his soldiers to go forth and disperse them; and he furthermore commanded, that if any of the people should resist and refuse to depart, they should be put to death by the soldiers. Now John and his companions were loath to shed the blood of the people, but they said, "The Governor hath commanded us, and God will not lay this deed to our charge." So they went forth, and gave battle to the people; and many were slain, and the rest fled and escaped into the mountains around Jerusalem, except a few who were taken captive. Some of the soldiers also were slain, and others were wounded; and in the host of the strife James was hard beset and thrust through the arm, whereupon John ran and struck down him that assaulted James. And when the prisoners were brought before the Governor, he commanded that they should be beheaded. And the captain of the band appointed John and Andrew to do according to the decree of the Governor. So they slew them, and their bodies were cast into Gehenna. * * * *

In the twentieth year of the reign of Tiberius, the king of Ophir having neglected to pay the thousand talents of gold which he owed unto the Emperor, and having moreover refused to receive the ambassador which Tiberius sent unto him, Tiberius assembled together a mighty army, and commanded the governors of the provinces to send to him such soldiers as could be spared from their respective provinces, that they might be added unto the army which should go against the king of Ophir. So the Governor of Judea sent a portion of his band to Rome, and appointed John to be captain of the company.—So they went and reported themselves to the Emperor, who enrolled them in his army. And he marched to Ophir, and fought many battles against the king of that country, and subdued him, and seized upon many of his provinces, wherein was much gold. And Tiberius was much pleased with the zeal and bravery of John, and would make him commander of a legion.—But John prayed the Emperor that he might be permitted to leave the army and return to Jerusalem. Then the Emperor consented, and John hastened to Jerusalem, for his heart yearned to see the brethren, and to talk with them of the blessed gospel. And when he arrived at Jerusalem, all the brethren were exceeding glad to see him. And John taught the doctrines of Jesus at Jerusalem, and in all the region round about, and travelled into many far countries, preaching wherever he went, and teaching the people that they should love each other, and be pure and holy in heart and life, and that they should obey the rulers whom God had set over them. * * * *

Concord, Mass. M. P.

BISHOP POTTER ON WAR. In his thanksgiving sermon, Bishop Potter, of Pa., takes strong ground against war.

"And what, in principle, is war! It is the *duel between nations*, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil the effects of his vanquished antagonist.—It is an adjournment of great questions of international right or courtesy from the barof temperate discussion and peaceful arbitration before peers, to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves—from large views of their true interest, and from the moral judgments of mankind, to the exploded trial by combat of the middle ages. Alas! alas! that eighteen hundred years after the coming of the Prince of Peace, this relic of barbarism should still be clung to by nations calling themselves Christians; and God grant that the penalty which they are now suffering, and which has been treasuring itself up for ages, may deter us from following their dazzling but dangerous example."

FLOGGING AND INTEMPERANCE IN THE NAVY.

Mr. Haynes, until recently a sailor in the navy of the United States, is now in Washington for the purpose of arousing the attention of members of Congress to the necessity of a most important reform in the United States Navy—the abolition of the cat-o'-nine-tails and the spirit ration. He is a fine specimen of an American sailor; and by his persevering, judicious, generous efforts, has succeeded in creating deep interest, wherever he has been, in the cause of justice to the sailor.

He comes with high recommendations from many of the most distinguished public men of our country, and has brought with him numerous memorials in behalf of the object to which he now devotes his life.

On Friday, Feb. 9, Mr. Hale presented in the Senate the petitions on the subject, obtained by Mr. Haynes, embracing the proceedings of public meetings in Syracuse and Troy, New York, the resolutions of the Corporations of Buffalo and Rochester, and numerous memorials signed by citizens in other places.

In presenting the above documents, Mr. Hale said, it would be recollected that, as long ago as five years, the House of Representatives, by a decided vote, determined that this system of flogging in the Navy ought to be abolished. But unfortunately, when it came to this body, that very wise, salutary, and humane legislation of the House was not concurred in by the Senate. The American Senate interposed a bulwark to preserve the cat-o'-nine-tails for the benefit of our Navy, and that instrument of torture had been in use until the present time.

I understand that the construction given by the officers in our navy to the law, authorizes flogging, *ad libitum*, by giving twelve lashes for one offence, and repeating it any number of times during the day.

Under the law of Congress, sailors enlisting for a given period of time, if the time expires before their return to the United States, and if emergency requires it, may be retained by the officer until the return of the vessel. If while upon a foreign coast the time expires, and the officer judges that the emergency requires it, he may retain them beyond the period of their enlistment. A case of this kind has actually occurred. The time expired, and the officer commanded the men to continue in the service. They refused to do so. Thereupon the officer forcibly took those men, after their term of service had expired, and ordered them to do duty. They refused, and twelve lashes were administered. They were then asked, Will you do duty! They still said, No; that was a repetition of the offence: and twelve more were given, and so they went on, *ad libitum*, until the men were beaten nearly to death. Now the officer says to these men, whom he has no more right to flog than you or me, Mr. President, Will you do duty! and if they say no, twelve more lashes are administered, upon the plea that it is a repetition of the offence. That, I am informed, appears upon the judicial records of this District.

Now, sir, the ground I take is, that drunkenness creates the necessity for the use of the cat-o'-nine-tails. When you do away with the rum, the necessity for the flogging is gone. I find that on board the United States ship "Marion," from the 1st of December, 1747, to the 8th of January, 1848, a period of thirty-eight days, the number of lashes given was four hundred and thirty-nine. Out of that number, twenty-three sailors received each twelve lashes for drunkenness. I find on the returns, such a one "for drunkenness and desertion, twelve lashes." Then "ditto," "ditto," "ditto," "ditto," "ditto." Thus you degrade and brutalize the sailor by law, and then by law you flog him for being just what you made him.

That is not all. I have looked to see some of the crimes for which these gentlemen are subjected to this outrage, and I find that "for bad cooking" twelve lashes were given; I find another instance: on board the United States ship "Germantown," on the 25th of May, one poor sailor received seven lashes for not being properly dressed at quarters. He did not happen to have the right naval tie to his cravat.

[On the 12th of Feb., the subject was again before the Senate, and Mr. Hale again spoke.]

"Why is it," he asked * * * *

"That this class, who have done so much to being glory on the American name and on the American flag—who have carried the fame of our prowess to the remotest shores of the ocean, and protected the pursuits of honest commerce on every sea—why is it that this class of citizens, proverbially generous and generous to a fault, should be the only class even of convicts, that are subjected to this humiliating, debasing, and degrading punishment!

Sir, we have tried what the lash will do; we have tried what brutalizing the sailor will do; we have tried what degradation will do; and now let us, in the name of common humanity, appeal to these generous tars, and see if there be any human nature in their hearts, let us see if they do not possess some of the elements of a high, generous, and noble character, that we may enlist in our behalf and call to our aid for the establishment of a wholesome discipline in what the Senator from North Carolina has so well termed the right arm of our national defence. Why is it, sir, that, while humanity is lifting up her voice, and that successfully, too, for every other class of the unfortunate and oppressed, the sailor alone shall be left to have the finger of scorn pointed at him forever, as the only man, as the only creature that walks erect, with the image of God upon his countenance, that is still subjected to this degradation!"

Mr. Niles advocated the abolition of the lash. "Sir, it was said by Wilkes, that the very worst use a man could be put to was to hang him; the next worst use, in my opinion, is to flog him. My friend from North Corolina, and others who defend this valuable institution, call upon those who favor its abolishment, to give their reasons for such a course. I will give the Senator a reason for making this change, and it is this: that the law regulating the army and the navy should keep pace with the progress of reform in society and the progress of reform in criminal law. And I ask at what period of the world, and at what stage in the progress of criminal law, did this barbarous law obtain its authority! Why, it was at an early age, at an age when similar punishments prevailed in this country and in Europe for various other offences — punishments barbarous in their character, the result of criminal law. But the progress of civilization was such as to discountenance those laws, and made it apparent that they were not indispensable to the good order and well-being of society. Experiments have been tried, having for their object the amelioration of punishment for crime, during the last few centuries. Learned and unlearned men have taken up and investigated the question, and legislators have proceeded cautiously in their investigation and action upon theories presented by men who had concocted them in their closets, and who were not practical men of the world. But I think I may say that the progress which has been made in dispensing with all barbarous punishments in all countries has every where been eminently successful, and that the true object of punishment, the making of the condition of society more secure, has, since the reformation in the criminal law, been most effectually accomplished. It is necessary, no doubt, to have order and subordination; but this practice of whipping is not the punishment prescribed in cases of insubordination; it is a punishment for petty individual offences. I beg to inquire why a sailor who has been guilty of some petty act is to be punished in a manner unknown to individuals convicted solemnly under the criminal law of the land! We have abolished this punishment, sir, to convicts, I believe, in all the States of the Union, and we have found salutary and beneficial results therefrom. We have abolished it in our schools, and in our criminal jurisdiction. In all the States which had laws enacting the punishment of flogging, cropping, branding, and putting in the stocks, and a great variety of other barbarous punishments of this kind, those laws have been done away with, and we are daily witnessing the good effects that have resulted from their abolition. Mr. Benton said.

I am not in favor of scourging American citizens. A Roman citizen could not be scourged, and I believe an American citizen is of as high an order of men as were Roman citizens. Roman citizens were employed both by sea and land, in the army and in the navy, and there was no scourging: that was reserved for slaves, for barbarians, for those below the dignity of a Roman. It may be that some persons are bad enough to be whipped, but I question if whipping will effect a reform. I also question if it is worth while to make the officers of the navy the instruments or agents to correct the incorrigible part of mankind. It is better, sir, to get them out of the navy, and have nothing to do with them. I feel a deep mortification, sir, in seeing a man—one who is brave—one who will die in the defence of his country, either in the army or navy—tied up and and flogged. I feel humiliated, sir, by such a spectacle; and I should like to have the subject properly examined. But we cannot legislate upon it by an amendment to an appropriation bill. That is the wrong place, sir, and I shall vote against the amendment on account of the place in which it is put.

The question was taken on the amendment, and it was rejected. Yeas, 17. Nays, 32.

That vote is a victory. The venerable institution of the Cat-o'-Nine-Tails is doomed. Corwin, Webster, and Dodge of Wisconsin, who were absent, concur, doubtless, with Mr. Benton; and these added to the seventeen, give twenty-one in favor of Civilization. In the Senate, these twenty one will be increased to a majority, and then we shall have the pleasure of witnessing the downfall of Barbarism. [National Era.

THE ALTHORP LIBRARY OF THE DUKE OF SPENCER.

[From Dr. Cogswell, of the Astor Library New York, in a letter dated London Jan. 26.]

I have already referred to the Althorp Library, and as I have recently made a visit to it, you may like to have some account of it from me, however familiar you may be with the Bibliotheca Spenceriana and Ædes Althorpianae of Dibdin. Althorp, as you doubtless know, is one of Lord Spencer's country residences, about five miles from Northampton, and seventy two from London, or as distances are now marked, it is three hours from the metropolis by rail, with three quarters of an hour more for the five miles footing. The country between Northampton and Althorp is not particularly striking, but it was certainly pleasant to enjoy an old fashioned drive, sitting in an open carriage drawn by horses, with an opportunity of seeing things by the road side, and not have them flit by you like spectres; it was pleasant, too, to look upon the green fields, as green as ours in June, and see the men at work ploughing the long furrows as cheerily as if spring were back again. It was most refreshing also to breath the fresh air of the country, after being cooped up two months in the smoky atmosphere of London. But I must on to the park; it is very spacious and grand, adorned here and there with a fine old far-stretching oak or a stately elm, varied with clumps of evergreens, or smaller trees; the drive through it to the house is half a mile or more, winding amid a lawn as clean as a parlor carpet. The house has nothing imposing in its external aspect, and is in no particular style of architecture; but in passing its threshold, one feels that he is standing on holy ground, and would almost instinctively put off his shoes from his feet. I read Dibdin in my young days, and from him learnt to regard the Spencer Library with nearly the same veneration I entertain for the Vatican, and the feeling came back upon me in its full strength, when I found myself within it. Knowing that I had allotted but one day to the inspection of the library, Mr. Appleyard the librarian, who was all courtesy and kindness, proposed to begin our work at once. The library is distributed through various rooms of the house, eight altogether I think, several of which are very large; the first in order is the room of the Incunabula, which is devoted entirely to editions of the fifteenth century, and works inseparable from them. This room is larger than a common sized parlor in New York, and is completely full. And here, indeed, are the things which the prophets and kings of literature might well desire to see, some of which can be seen in no other library in the world. What shall I select from this multitude of treasures to describe to you, for the time must fail me, were I to attempt only to name the curious and precious volumes which were successively placed before me by the learned librarian!

We must begin with the block books. In specimens of this forerunner of printing, Lord Spencer is very rich; his earliest is a single leaf, on which there are two wood cuts, one representing St. Christopher carrying the infant Jesus through the sea, the other the Annunciation; beneath the cuts is an inscription, with the date 1423, which is regarded as the earliest known use of printing ink—there is clearly no falsification of any kind about it; there cannot be a doubt that it was executed at the time it was dated, and nothing of an earlier date exists, which is admitted to be genuine, that of 1418 not being so.—From this onward there is a fine series of block books, besides many of the blocks with which they were stamped; nowhere can one see more perfect specimens of the early Xylographic art. One portion of the Biblia Pauperum is in curious old skin binding, on the cover of which the name of the owner is stamped, with the date of the binding, 1467—probably it would be difficult to produce a book bound earlier than this. We passed from the block books to the moveable type incunabula; of the art in this style Lord Spencer has a specimen of the earliest unquestionable date; it is a bull of Pope Nicholas V., granting plenary indulgence to all Christians bearing arms against the Turks, who at that period were pushing on their conquests in the Mediterranean; the date is 1453. Another of the next year has evidently been altered in the date, by the insertion with a pen of an I to the M.CCCC.LIII., probably that the copies remaining from the preceding year might answer for 1454, and save the necessity of a new impression. Nicholas V. died in March, 1455, and was succeeded by Calixtus III.; it was therefore necessary to issue a new bull. Accordingly we find that the one of the date of 1455 is entirely different type, and the comparison of the two furnishes the best argument in favor of the priority of Gutenburg's Bible printed at Mentz (now known as the Mazarin Bible) to that of Pfister; printed probably between 1456 and 1460, but without date or place, Pfister's remarkable F being found on the last dated bull. Copies of both these Bibles are in the Althorp Library, and of the first there is a copy in New York, but it cannot be seen. Next in order is the earliest Bible with a date—that of Faust and Scheffer, printed at Mentz, 1462, of which Lord Spencer has a magnificent copy on vellum, and then a suite of the early Bibles in all languages; in every case, the first edition in each language is found in this library. The earliest printed book with a date is the Psalter of 1457, of which there is a copy in fine preservation. The earliest English Bible is the one translated from the Latin and Dutch, by Miles Coverdale, and printed by him in the Low Countries in 1535, as it was not permitted to be done in England, being before Henry VIII. had decided for the Protestant faith. All the other English versions to the time of the received one, follow in proper order in the library.

In the first editions of the Greek and Latin Classics, the Library is equally rich; not one of the rare ones is wanting. I never thought much of Aldusee until I saw the Althorp set in vellum, and now I know how beautiful they are. Until the addition of the Cassano Library to his collection, Lord Spencer had no copies of the very rare Naples Horace and Juvenal; finding them in the possession of the Duke of Cassano, he offered him six hundred pounds sterling for these two small volumes, which offer the Duke declined, unless Lord Spencer would extend his purchase to the whole library; it was in this way that the Cassano Library happened to be bought by him. Don't fret, I've little more to add. You remember Dibdin's glowing account in his Bibliomania of the Valdarfar Boccacio, for which the Duke of Malborough, when Marquis of Blandford paid, or rather agreed to pay, £2260. Dibdin's account of it used to form one of my stock stories, and now I can add that I have had the precious volume in hand; it is in the Althorp Library, having been purchased by the late Lord Spencer for about £900, when it was sold under a decree to satisfy the claims of the Duke of Roxburgh's heirs, to whom it had belonged, when bought by the Marquis of Blandford. The whole history of this volume, from the time of its being discovered in the Library of the Monastery, until it came into Lord Spencer's hands, is most curious; it has now found a proper resting-place, and reposes quietly among its fit associates.

I cannot quit the subject of the Althorp Library, without observing, that everything there is in proper keeping, every copy is a choice one, all books of prints are proofs before the letters, the binding of every volume is of the best and richest kind, and they are kept as neatly and as free from the dust as fresh books. The number is not very great, 56,000 volumes only, but that is enough to include everything worth having. As to the paintings and other works of art, which form the embellishments of the Ædes Althorpianæ, they are just such as one would desire to see in such a princely residence; but I have already trespassed too long on your patience to enter upon an account of them now. Never have I spent a more agreeable or a more interesting day than that of my visit to Althorp, and nowhere have I met a kinder and more courteous reception.

THE ASTOR LIBRARY.

[From the same]

The Astor Library, I am happy to state to you, is now growing rapidly. We already number on our catalogue above ten thousand volumes; among them many costly works, of which few or no copies as yet are found in our libraries—such as Lord Kingsborough's Mexican Antiquities, now complete in nine folio volumes, with many hundred beautifully colored plates; Sylvester's great work, the Paleographie Universelle, in four atlas folios, containing 300 "Facsimiles d'Ecritures de tous les peuples de tous les tems," illuminated from the missals and other ancient documents; Sipthorp's Flora Graeca, in ten volumes folio, with 1000 richly colored plates; Lambert's Genus Pinus, Rosellini's Monumenti del'Egitto, and most of the recent important publications on Ethnology, Paleontology, and the other scientific subjects, which are now exciting the deepest interest. Works on Architecture and the Arts generally form another class, from which large selections are made; in fact, I think I may say that no one department of learning has been overlooked in laying the foundation for a library which, I trust, will one day have all its chasms completely filled up.

THE COURTESY AND GENEROSITY OF ENGLISH LITERARY MEN.

[From the same.]

I would like to say a few words about things in England generally. I would like to have it known at home that every possible disposition has been shown here to facilitate the great object of my visit—everything I have asked for has been granted me without hesitation; many gentlemen on whom I had not the slightest claims have bestowed upon me hours and hours of their time, in helping me to form catalogues of books in the special department of science to which they were devoted, or in examining buildings which had some improvement important to be known. In these and in various other ways has a spirit of uniform kindness been manifested towards America—for I regard none of this as personal to myself; it is to me as the representative of a great institution of our country. You know how men of science are sparing of their time, and it may surprise you to hear that in several instances, after an accidental introduction a a party to some *celebrite*, I have inquired of him what were the great books in his department, and had for answer, "come and breakfast with me the first day you are at leisure, and we will talk over the whole matter." This has repeatedly given me three or four hours of the valuable time of the inviter. If it were not wrong to publish anything of another, even praise, without his knowledge and consent, I would name several individuals who have done this. I have now been two months in London, and not an ill-natured or discourteous word has been addressed to me by either high or low.

Yours, J. G. C.

THEOLOGICAL COLLEGIATE INSTITUTIONS IN GREAT BRITAIN.

[The following is a portion of the last communication received from our English correspondent, which was necessarily deferred. It will be found to contain information of interest to the friends of learning and religion. Watchman and Reflector, Jan. 11.]

I will next advert to the Theological Collegiate Institutions in England, supported by Congregationalists. Of these, Homerton College is the oldest. It comprises two foundations; one having commenced soon after the Revolution in 1688; and the other bequest, which is the principal, given in 1730. Accommodation is furnished for only *twenty* students. Among the present officers are, the Rev. J. Pye Smith, D. D., President and Professor of Divinity, whose valuable works are well known in our country; and the Rev. William Smith, L. L. D., Professor of Classical Literature, whose learned dictionary is justly appreciated by scholars both in Europe and America.

The other Colleges, (the name generally appropriated here to Theological Institutions,) supported by the same body, are, Highbury College, Islington; Western College, Plymouth; Coward College, London; Rotherham College, Yorkshire; Lancashire Independent College, and Spring Hill College, near Birmingham. Cheshunt College, founded by the Countess of Huntington, is on a very liberal basis; the Rev. John Harris, D. D. many of whose works have been reprinted in the United States, is now the able principal of this Institution. Dr. Harris completed his education at Highbury College, in 1826.

An important scheme has recently been agitated with respect to the union of some of the above Colleges. A proposal for uniting a few of these institutions in London and vicinity, has been for some time under consideration; and during the last six months, several conferences have been held between representatives of Homerton and Highbury Committees, and Coward and Cheshunt Trustees. The result of these deliberations is, that the Committees of Highbury and Homerton Colleges are about to unite in the formation of a new institution. It is believed that other Colleges will subsequently enter into the same union.

The advantages expected from such a union, are these: 1. There would be a considerable saving of expense; as the cost of supporting two or more distinct establishments, must evidently be much greater than would be requisite for one. 2. An additional efficiency would also be given to the system of instruction. The number of instructors in the united College would be greater than in any single Institution; their departments more limited; and the students would have the advantage of more teachers, and of more associates in study.

The object of these Institutions being the same, and their course of instruction similar, it is thought that there can be no advantage in preserving them as distinct Colleges. On the contrary, there is in such a course an obvious waste of money and labor.

Another proposal is, that there should be two complete and distinct courses of study—Literary and Theological. Many of your readers will be surprised to learn, that up to the present period, these two courses have been united, and that, in general, only *four* years are devoted to both. Not unfrequently, after completing his theological course, the student repairs to the London University, or some Scotch or German University, to pursue his classical and mathematical studies, and to obtain a degree. It is recommended, also, that the residence of students together in College, should be discontinued. The committee state that they have made inquiries of those who have tried the system of residence as adopted in the English Colleges, and the system of non-residence as maintained in the Scotch Universities; and with scarcely an exception, the testimony given by them is most decided in favor of the system of non-residence, in respect to study, manners, and piety. It is believed that Coward and Cheshunt Trustees will soon unite with the committees of Homerton and Highbury in this collegiate association.

It is hoped, also, that the Baptist denomination, and other Dissenters, may be induced to make those improvements in their Colleges, demanded by the state of the churches and the times, and especially to separate the literary from the theological course, a measure so essential to a thorough and efficient ministerial education, and which has been already recommended by several enlightened friends of these Institutions.

It may gratify many of your readers to know the requisites for admission, and the studies usually pursued in the Dissenting Colleges in England. The course of instruction being nearly the same in all, I will select Highbury College as an example, it being one of the most celebrated. This Institution was commenced at Mile End, in the year 1783; removed to Hoxton, 1791; and from thence to Highbury, 1826. It is designed to bestow a liberal education for the ministry, on young men whose sentiments agree with those of the Congregational churches, and whose piety and ministerial talents are attested by the pastor and church to which they belong. Candidates for admission are examined in the sixth book of Virgil's Æneid, the first book of Xenophon's Anabasis, Arithmetic, and the elements of Algebra and Geometry. The course of education comprises the Latin, Greek, Hebrew, Chaldee, and Syriac languages; Logic and Rhetoric; Intellectual and Moral Philosophy; the elements of Mathematics; Church History; Biblical Criticism; Composition of Sermons; Theology, &c.

The Baptists have eight Collegiate Institutions in England and Wales; viz. Accrington, Bristol, Haverford, West, Horton, Leicester Pontypool, Stepney, and the Theological Institution. The total number in all these Institutions is, 108 students; the income received is £5,965, and the expenditure, £5,773. Of these, the Bristol Baptist College is the oldest, having been founded in 1770. The course of instruction in this College consists of the various branches of Theological learning, including Systematic Divinity, Biblical Literature, Ecclesiastical History, the duties of the Ministerial Office, and the Original Languages of the Scriptures, and also Classics, Mathematics, and other subjects of general learning,—the latter class of studies being such as to fit those students who may wish it for graduating in the University of London. Among the eminent ministers who were educated in this College, we may mention the names of the celebrated Robert Hall, the Rev. Joseph Hughes, Secretary of the British and Foreign Bible Society, and the late Rev. Dr. Staughton, of Philadelphia.

HON. JOHN G. PALFREY, ON "AMERICAN ARCHIVES."

AMERICAN ARCHIVES. Mr. Palfrey, from the Joint Committee on the Library, reported, in the House of Representatives, February 13th, 1849, the following resolution:—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That two hundred and forty copies of the "American Archives" be placed at the disposal of the Joint Committee on the Library of Congress, to be distributed from time to time under their direction to literary institutions in the several States and territories in the proportion of one copy for every Representative and Delegate in Congress from said States and Territories.

Mr. Palfrey moved that the joint resolution be put upon its passage, and said that the subject had been brought before the committee by a memorial, asking a donation of a copy of this work, from the Massachusetts Historical Society—a society not rich in its treasury, though very rich in the intellectual endowments of its members. It was founded in the last century, and he knew of no similar association which had contributed more to the literary wealth of the country in an important department. It has stored in its library an invaluable mass of records of the past, in print and in manuscript, which otherwise would long ago have been lost to the knowledge of later times; and the thirty volumes of Transactions, in which it had given many of its treasures to the public, were models in their kind for judicious selection and learned illustrations. Most of the States had now similar institutions, which had rendered similar good service. He had some acquaintance with several—as the Historical Societies of Maine, of New Hampshire, of Rhode Island, of Connecticut, of New York, of Pennsylvania, of Ohio, of Kentucky, of Georgia, of Louisiana. And there were numerous other learned bodies besides the historical societies and the colleges, (which latter were already provided for by law,) possessing libraries, in which this valuable collection of historical materials ought to be deposited, so as to be accessible to students, and by their means be made beneficial and honorable to the country. The publication had been made at a heavy expense—no greater, however, than its character fully justified—but to what end, unless means were taken to place it in the hands of readers? On inquiry at the Department of State, he had learned that there were between three hundred and fifty and four hundred copies in that department, subject to the disposal of Congress, lying there without the slightest benefit to any human being, till Congress should take some action in relation to them.

In these authentic original documents for history, Mr. P. said, you have a mass of solid bullion, of the sterling ore, as yet only smelted.—There are skilful coiners waiting, if you will only allow them, to convert it into the circulating medium of the world of letters, rolled out by the power of their thoughts, moulded and stamped with the impress of their genius. Irving, Sparks, Prescott, Bancroft,—this is the kind of raw material that such minds work up; and others, who cannot work it up in quite such a style, ought to have a chance to try their hand upon it. Why not let those have it who can use it? Why huddle away this treasure into a garret for the moth and rust? Why bury it in the ground? Why decree that it shall be useless to the world? The committee proposed to withdraw two hundred and forty copies, which would leave a sufficient number for the future occasions of the Government in the way of presents to foreign countries, and the small excess over the present number of Representatives and delegates in Congress, was intended to obviate the necessity of further legislation for some time to come, as new Territories should be constituted. The principle of distribution proposed was that, as evidence should from time to time be presented to the committee of the existence of libraries in the several States and Territories, in which the work would be carefully preserved, and would be of use, such institutions should receive a copy—the number of copies to each State not to exceed the present number of its Representatives in this Hall. It was not provided that the copies furnished to a State should go into each of its districts, because it was presumed that more than one of the libraries, having the best claims in the respective States, would often be found in a single district; and the object of giving to the work the most useful distribution for the benefit of each and every State, was accordingly thought to require the arrangement proposed by the committee.

The said resolution was ordered to be engrossed, and read a third time.

ASPECT OF THINGS IN THE WEST INDIES.

[The following letter from Rev. A. A. Livermore, of Keene, N. H., who is spending the winter in Santa Cruz, for the benefit of his health, was addressed to the editor of the *Christian World*, and having been received since the close of that journal, has been sent to us for publication.] [Christ. Inquirer.

SANTA CRUZ, Dec. 6, 1848.

BROTHER CHANNING,—

Agreeably to my promise, I write you respecting some matters in this part of the world, in which you may be interested, and about which there is little minute and accurate information in our country. After a short and delightful voyage of eleven days, two of which we passed at Bermudas, we arrived at St. Thomas, in the fine English steamship Forth, Captain Sturdee.—Thence we crossed forty miles to this island, in a small packet, and soon found very good quarters in which to pass a few months;—a healthful situation, agreeable and refined society, books, music, walks, rides, recreations—and above all, that faith, which, under every different name, still wears a heavenly face to its votaries.

This is a most lovely island, and the late refreshing showers have touched to a fresher and livelier green every shrub, and tree, and field. The cane harvest has not yet commenced, and the plantations devoted to this principal crop of the island, are therefore covered with the luxuriant green, which resembles our corn-fields more nearly than anything else. The prospect bids fair for an abundant harvest, and "the little hills rejoice on every side." The only qualification to an unmingled satisfaction in this hope is, that this bounteous juice of nature is distilled into a liquid fire, that steals away the brains, and consumes the hearts of thousands.

There have been three periods in West Indian history; 1. The settlement by the Europeans. 2. The introduction of African slavery.

3. Emancipation. All these glorious islands, except those under Spain, have now entered into the third period. These lands of Paradise, which first greeted the eyes of Columbus in his voyage to the new world, which gave birth to Josephine, the noble but injured wife of Napoleon, which matured the heroic virtue of Toussaint L'Ouverture, which kindled the lyric fire of Placido, but which have been darkened by some of the worst crimes of humanity, piracy, slavery, and the slave-trade, are part and parcel of the great European and American world, and the first word in that modern world is Liberty. The distant places of the sea have felt the magnetism of the age, and Mrs. Partington could sooner mop out the Atlantic than kings or parliaments stay the invisible and omnipotent influence.

But nothing makes an American hang his head, and blush more for his country when abroad, than the bondage of three millions of the natives of his soil, and the desperate resolution of so many at the North as well as the South, to uphold and extend the system of wrong, and invoke new penalties of retribution from a righteous Providence. May heaven and man hasten the day when the curse of bondmen and bondwomen shall no more hang like a millstone around the neck of America, dragging her down to perdition.

Three of the West India islands, Santa Cruz, or St. Croix, St. Thomas, and St. Johns, are colonies of Denmark. They lie near together, and are under one Governor-General, appointed by the Danish crown. Until the 28th of July, 1847, the system of slavery prevailed in these islands, though in a much milder and more restricted form than in the Spanish colonies or the United States. Laws existed against hasty or cruel punishments, and every slave could buy his freedom at the price which was given for him. On that day, Christian VIII., issued a royal decree that all children, born of slave parents after September 18th, 1847, should be free from their birth, and that at the end of twelve years from the date of the decree, or on the 28th of July, 1859, all in servitude should be emancipated.

Schools, common and Sunday, have been open to the blacks for many years, and there appeared to be none of that superstitious fear of knowledge in the Danish colonies, which, in the Southern States, dooms multitudes of human beings to the midnight of ignorance. But after the above-mentioned decree was passed by the Danish government, uneasiness arose among the blacks, which it is thought was instigated and fomented by no less a person than Vol Scholten, the Governor General. Accordingly, on Monday, the 3d of last July, the slaves rose in general throughout this island, where they were much the most numerous, refused to work, and demanded their freedom. After committing various acts of outrage upon public and private property, though none upon person or life, Von Scholten on that day, upon his own authority, and on the plea of necessity, though without putting forth one exertion, or using the military forces under his control to arrest the insubordination, proclaimed an immediate emancipation of all those called the "unfree" negroes. On Tuesday and Wednesday, the black people made a complete Saturnalia of license over the whole island, (there were few or no disturbances in St. Thomas and St. Johns,) roaming about in companies of several thousands, drinking to intoxication, riding the horses and mules of their late masters, threatening the whites with all manner of outrages and cruelties, entering houses and stores, and destroying a considerable amount of property.

At Bass, or East End, they were fired upon by some resolute private individuals, and repulsed with the loss of several lives. The first person who fell dead was a woman. Meanwhile, little or no effort was made by the civil and military authorities to put an end to these disturbances, and many white families fled to the ships in the harbor.

Finally, however, a large number of the most violent of the insurgents were taken prisioners, and the aid of Spanish troops, from Porto Rico, was called in to the number of 500 or 600.—Fifteen blacks were executed, by being shot, and order and safety was once more restored to the panic struck inhabitants. Von Scholten is gone home to Denmark in disgrace, has been refused, it is said, an audience by the king, and is to be tried for maladministration of his government. No other acts of serious insubordination have occurred in the island, except a few weeks since, on the part of the colored militia at West End, who were immediately disarmed by the Spanish commander.

In the mean time, Frederic the Sixth, successor of the late king, has, by an edict of September the 22d, 1848, confirmed the act of emancipation of Von Scholten, dated July 3d, and appointed in his place as Governor General, Peter Hansen, late Governor of the Danish settlements in the East Indies. He arrived in this island on the 26th of November, and is now entering with energy and wisdom, as is the general opinion, into his new duties.

On the 27th ult., the Spanish forces station ed in the island since July last, were transported in Danish ships back to Porto Rico. But several hundred fresh troops have lately been sent out from Denmark, so that the inhabitants feel no serious apprehensions of further outbreaks. The blacks have for the most part gone to work, and they are now regularly paid by their former masters for their labor. On one sugar-cane plantation, with the superintendent of which I am acquainted, the black people work nine hours a day, and are paid, every week, at the rate of three dollars a month; besides which, they have their house-rent and various other privileges and perquisites.

With wisdom and firmness on the part of the government, moderation and generosity on the part of the whites, a reasonable degree of industry and contentment among the blacks and colored or mulatto population of various degrees, all present heart-burnings may gradually be cooled, and law, liberty, and love rule supreme in the island of the "Holy Cross." But there are no doubt many more difficulties in the case than a stranger would at first perceive. I have endeavored to gain as accurate a knowledge of the facts relative to the late Emancipation as possible, but it is almost out of the question not to give some false impressions, or distort in some way, in affairs depending so much on hearsay—the severe perspective of truth.

1. We learn from this brief history, the progress of that eternal law of Liberty, which is going from island to island, and country to country, and which will in due time overthrow even American slavery.

2. We see the utter groundlessness of those alarms, forever thrown out by Calhoun, Clay, and others, that the slaves, if free, would murder their masters, and burn up their houses and cities. They did not in the British West Indies, when set free; they did not take a life, nor destroy any considerable amount of property in the Danish West Indies, when they took their freedom into their own hands. It is a cruel wrong and slander against the slave, to deny him his liberty on the ground of a rhetorical fiction of the orators.

3. We observe, however, that there are great practical difficulties in getting rid of slavery; there will be discontent, refusal to work perhaps, less sugar, rum, cotton, &c. So be it. Better so than otherwise. For this would not be God's world, if such an unnatural and wrongful relation as that of slavery, could be put away as easily as an infant goes to sleep. It is folly to expect, perhaps impiety to wish it. The forced labor of the blacks has sweetened the cup of the world; let us not complain, if their release lets fall into that cup one drop of sour. God has made men, we ween, for some better use than raising cane, cotton, and tobacco. West Indian exports, we believe, will not, in the end, decrease. West Indian men we are sure will rise. At Bermuda, where freedom has been enjoyed about ten years, the blacks and colored population have a very respectable appearance.

4. The experiment in Santa Cruz has convinced the people here that the more schools, light, religion, the blacks have, even in slavery, the better prepared they will be for freedom, and the less outrage they will commit when they become free, whether voluntarily or involuntarily. Let not the Slave states of Christian America hope to escape unpunished, if they systematically stultify and brutify the minds of the laboring class throughout their borders. It is an act of high treason against the Supreme Intelligence, to whom these human souls, however benighted, are kindred sparks. Let them not continue to treasure up wrath against the day of wrath.

Fraternally yours,

A. A. L.

CHRISTIAN REGISTER

BOSTON, SATURDAY, MARCH 10, 1849.

MEANING OF THE TERMS, "TO JUSTIFY"—"TO BE JUSTIFIED"—"THE RIGHTEOUSNESS OF GOD."

In an article last week, we endeavored to show the meaning of St. Paul in the phrase—"the righteousness of God revealed from faith to faith"—and to establish the fundamental principle that faith is veritable righteousness and moral goodness, by an investigation of the meaning of the declaration, "the just shall live by faith," and especially, the meaning of the word translated "just," as used in the Old Testament. It is worthy of mention that Professor Stuart, in explaining the same declaration of the prophet Habakkuk, "the just shall live by faith," in order to sustain his own theory of justification, in the sense of *being treated as though one were righteous, when, in reality, he is not*, is obliged to sink the proper meaning of the word "just," and he renders the passage "the *pious* man shall be saved by his confidence in God;" (p. 69, Comm. on Romans) for which, as we have seen, there is no authority in O. T. usage.

THE WORD "JUST," IN THE NEW TESTAMENT.

We turn now to the usage of the New Testament. The word "just" has by some been supposed to mean *kind, benignant*, in Rom., iii., 26, Matt., i., 19, John, xvii., 25, i. John, i., 9. It is worthy of remark that in this epistle of Paul, in every instance where the word "just" occurs, including iii., 26, Professor Stuart recognizes the idea of righteousness. (See Comm. on v. 7, vii., 12.) In iii., 10, however, he implies that it is synonymous with moral goodness; which, of course, confirms our principle that faith is righteousness, and, therefore, moral goodness. In regard to the other texts, the reader, by turning to them, will see that they can readily be classed under the *third* division, according to Gesenius on the word in the Old Testament, where "kindness" is one of the particulars in which true righteousness shows itself—where a man is kind because he is a righteous man—as in the instance, Prov., xii., 10, "a righteous man regardeth the life of his beast," where the word is generic and universal, and to be kind, merciful, &c., is a particular under it; and therefore, the primary idea of being *righteous* is not to be dropped, but to be retained. Or, if the word is exchanged, as Paul exchanges words in iii., 10, in quoting from Ps., xiv., 1, where he puts "righteous" for "doing good"—the idea is retained, and he shows (what we are seeking to establish) that the righteousness of faith is moral goodness.

And yet, in the celebrated text, iii., 26, 'that he might be just," where it is spoken of God, Stuart says he "must retain the sense of *just* in this place." It is a little singular that the Professor has taken this ground, in opposition to some interpreters, who, to avoid the theory of vicarious atonement, seek to give to the word *just*, in the instance Rom., iii.. 26, the meaning of *kind*. We find no occasion of differing from him on that score, in regard to the meaning of the word *just* in that passage, but strong confirmation of our general principle. But on this we cannot now dwell. We differ from the Professor, however, in conceding, as he does, that the word *just* means *kind*, or ought to be so rendered in Matt. i, 19, &c.

We now pass from the adjective "just," to consider the verb which in the active form is translated *to justify*, and in the passive, *to be justified*. Here, too, it is necessary, for the sake of thoroughness, to examine the corresponding word in Hebrew. (Greek—dikaio-o and dikaiomai; Hebrew—tsadhaq.) It will be convenient, also, to follow the classification of Gesenius, by aid of which, while we shall not wholly agree with him, the Scriptural usage can be understood even by the common as well as critical reader.

USAGE IN THE OLD TESTAMENT.

Kal form, to be *just, righteous;* Ps., li., 4, Ps., xix., 9. *To have a just or righteous cause;* Gen., xxxviii., 26, Job, ix., 15, 20, x., 15, xiii., 18, xxxiv., 5. *To express a true opinion* (between disputants); Job, xxxiii., 12. *To obtain a cause;* Is., xlv., 25.

Now, if the reader will refer to these texts, and especially compare the last with Luke, i., 70–75, we think he will agree with us that it is not necessary in any of them to depart from the primary and popular signification of the word.

In Gen., xxxviii., 26, (see also below) the usage is like that among us, where of two persons, neither of whom is a good man, we say, in a given case, that one is better than the other.

To be upright, moral, blameless; Job, xv., 14, xxii., 3, xxxv., 7, Ps., cxliii., 2, Job, ix., 2, xxv., 4, iv., 17. *To be declared moral;* Ez., xvi., 52.

Here, manifestly, the idea of righteousness is to be retained. The last is the more difficult text, but it is to be classed with Gen., xxxviii., 26, above, as the reader will see by referring to both; nor can we see why Gesenius should have separated them.

Niphal form, primarily, *to be declared just*, thence, *to be rescued from wrongs;* Dan., viii., 14—translated by the vulgate "to be cleansed," (which our English version here follows.)

Piel form, *to render just*, to wit, *innocent, guiltless;* Ez., xvi., 51, Jer. iii., 11. To declare any person righteous, to wit, guiltless—Job, xxxiii., 32, xxxii., 2.

There is here no cause for departing from the popular signification of just or righteous.

Hiphil form, *to render any one righteous*, by means of teaching or example; Dan., xii., 3, Is., liii., 11. *To declare any one just, to acquit*, judicially; Ex., xxiii., 7, Deut., xxv., 1, 2 Sam., xv., 4, Is., v., 23. *To gain a cause for one;* Is., x., 8. *To concede that one has uttered a just sentiment;* Job, xxvii., 5.

The second meaning assigned in *Hiphil*, and also the meaning in *Piel*, is that which has particular bearing on the doctrine of justification by faith, and to these forms Prof. Stuart, in Comm. on Romans, i., 17, refers, in making out his meaning of the corresponding Greek word, "to justify," to which we shall presently come. But let the reader examine (and we hope he will feel the importance of the subject enough to examine) the texts there quoted, and he will see that the primary meaning may and ought to be retained. One is acquitted—wherefore? Because he is pronounced really just, or his cause really just; he is declared to stand right in the eye of the law.

One more signification concludes the classification of Gesenius—viz: that of the *Hithpael* form, *to free one's self from suspicion*; Gen., xliv., 16.

This is rendered, in our English version, "How shall we clear ourselves?" We have no objection to the rendering, How shall we show we are not guilty? But this implies, surely, How shall we show that we have done right, or that we are righteous persons? Of consequence, the idea of righteousness is retained.

USAGE IN THE NEW TESTAMENT.

We come now to the New Testament usage. What do the words "justify," "justified," "being justified," mean, especially in the writings of St. Paul? Says Professor Stuart, "the word "to justify" is used in the active voice, in pretty exact correspondence with the forms Piel and Hiphil of the Hebrews, i. e., it means to declare just, to pronounce just, to justify, i. e., to treat as just; consequently as intimately connected with this, to pardon, to acquit from accusation, to free from the consequences of sin or transgression, to set free from a deserved penalty.—This last class of meanings is the one in which Paul usually employs this word." He is, of course, as we have seen, sustained by the authority of Gesenius; but we again refer our readers to the texts adduced, to decide for themselves whether the signification *to acquit* is the best or the true one to be there given. In the New Testament, Professor Stuart appeals to Rom. viii. 33, as a proof text to vindicate the signification he assigns. We quote from Comm. p. 60, 1.

"Who shall accuse the elect of God? It is God who acquits them of all accusation, liberates them from the penal consequences of transgression." "Exactly in the same way," adds the Professor, "is it said in Prov. xvii. 15, 'He who *justifieth* the wicked, and he that condemneth the just, even they both are an abomination to the Lord.' So in Ex. xxiii. 7, 'I will not *justify* the wicked.' In the same manner, Is. v. 23 speaks, Who justify the wicked for a reward. In these and all such cases," continues the Professor, "the meaning of the word *justify* is altogether plain; viz. it signifies *to acquit, to free from the penal consequences of guilt, to pronounce just*, i. e., to absolve from punishment."

Now the more obvious, and natural, and pertinent, and forcible sentiment of Rom. viii. 33, is, that no accusation can lay against the elect of God, because God, as Judge, declares them to be righteous—not guilty. It follows, of course, that they are acquitted, but on the ground that they are righteous; and it is this ground of acquittal, not the acquittal itself, that Paul brings into view. In regard to the reference to Proverbs, and Exodus, and Isaiah, is it not amazing that what a man is denounced for doing—viz. justifying the wicked—what is declared indeed in so many words to be "an abomination to the Lord," Professor Stuart, or any body else, can affirm to be the method of proceeding on the part of God? According to his interpretation, and the prevailing orthodox theory, God acquits the wicked while they are yet unrighteous, and the expedient of the merits of Christ is introduced to save the Divine rectitude! While the guilty are pardoned who, in the very act of receiving pardon, are still unrighteous—really, personally, totally unrighteous—God is represented as just in pardoning them, when an earthly judge is denounced for such an act!

Professor Stuart also appeals to the following texts, which let the reader examine: Rom. v. 1, 9; Gal. ii. 16, 17, iii. 8, 11, 24, v. 4; Tit. iii. 7; Rom. iv. 5, iii. 24, 26, 28, 30, iv. 2. So Acts xiii. 38, 39; Luke xviii. 14. Comp. Septuagint in Gen. xxxviii. 26; Job xxxiii. 32; Is. xliii. 26.

He also appeals to Rom. iv. 6, 7, where the apostle fortifies his declaration in respect to the imputation of righteousness, by quoting from Ps. xxxii. 1, 2, "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." And why not impute sin? because it is repented of and forsaken, as David, in the same Psalm, said he had repented; because sin is not there—not in the heart to be reckoned against the man who had ceased to do evil, and learned to do well. Why, then, reckon righteousness! What answer is to be given, but that because righteousness is there in the heart to be reckoned to a man? And, indeed, David adds a clause which puts this whole matter in a clear light, when he adds of the man that is blessed, "in whose spirit there is no guile."

RESULTS.

With these facts before us, it seems very clear that the word "to justify," in the Pauline epistles, means to declare or render righteous, and the word in the passive form, "to be justified," means to be declared or rendered righteous.—Now when we consider that it is God who declares one to be righteous, can it be that He who knows the heart, and judges not according to outward appearance, will declare those to be righteous who have not first really become so? It will have been observed that Professor Stuart gives the rendering "to pronounce just;" but he instantly drops it for "to absolve from punishment;" or, he says, God "*accepts and treats as righteous*"—which of course God could do without pronouncing one righteous; but he will pronounce none righteous, who are not righteous. If therefore, as we have seen, the idea of righteousness is to be retained in the usual and popular acceptation in the various instances examined; if God will not do what man is condemned for doing—that is, if he will not pronounce one righteous who is not truly and really so, then he who is justified, he whom God justifies, is righteous; he has become truly and personally righteous. Then such declarations as "justifieth the ungodly," must mean, not that God declares them just, though they are still ungodly, but that, in the exercise of faith, they have returned to obedience, have repented, are like the prodigal returned to his Father's house, and therefore are pronounced just. The connection of Christ with the sinner's justification, is not that his atonement induces God to treat or accept the sinner as righteous when he is not righteous, but that Christ by his truth and spirit effects that return of the heart to God, and that commencing obedience to the Divine Law, which is personal, intrinsic righteousness—and *therefore* the sinner is saved. The connection of *faith* with righteousness, is not that it receives God's mercy, offered on the ground of what Christ has done and suffered *in the stead* of the sinner, but that being entreated as it were by God in the person of Christ, and receiving Jesus as the true Witness of the Father, the heart yields itself in filial submission to God.

PRACTICAL IMPORTANCE OF THE SUBJECT.

Let it not be thought, that this is an unimportant distinction on which we have been insisting. We believe most earnestly that it is deeply practical, and concerns the true peace and welfare of the soul. And now, in application, will the reader permit us to ask, as a brother and friend, are you righteous in the gospel sense? Do you cherish filial confidence in God your Father? Have you permitted Jesus, by all his entreaties and all the urgencies of the Divine Spirit, to persuade you to be reconciled to God? A wanderer from your Father's house, sought out in your far and unhappy place of sojourning by him who was "sent of God to bless you, in turning you away from your iniquities," has the divine Messenger's voice penetrated your heart? have you received the Son of God in the errand on which he came? have you believed in him, and, believing in him, believed in God who sent him, and said within your heart, I will arise and go unto my Father? Have you returned? If so, then are you justified by faith; your filial confidence, expressed and exercised in obedience, is righteousness, and going onward, you shall arrive at last unto perfection. Being thus righteous by faith, surely you cannot but respond to St. Paul, when he adds, "We have peace with God through our Lord Jesus Christ, by whom we have received THE RECONCILIATION." Yes, Christ has effected this at-one-ment of the soul with God—this state of being one with the Father—which of consequence is and must be real, personal, intrinsic righteousness. And for such service to man, he, the "author and finisher of our faith," will be forever dear to the heart, and love to him blend with love to the Father, increasing, and purifying, and elevating, and making it entire—that "love" which, in principle and action, "is the fulfilling of the law;" which is and must be therefore true righteousness, and in the establishing and growth of which in the soul, Christ is emphatically "the end of the law for righteousness to every one that believeth."

"LOOK HERE, UPON THIS PICTURE, AND ON THIS."

"Our object in all this is not controversy.—We dislike heartily that and its spirit. But a calm and thorough discussion of varying religious systems may do all parties good. And in such a discussion we shall be most happy to bear our part, and will try to do it in the spirit of our Master, as lovers of the Truth, and not adherents to a name." [Independent, Feb. 1.

"Some four weeks since, we commented briefly upon a statement made by the *Christian Register* (Boston) of what is styled a section of the Unitarian system, and suggested several questions, the answers to which would throw much light upon that system in its remaining parts.—We have waited with great patience—as we doubt not have our readers, some of whom we know were specially interested in the inquiries—for the answer of that Journal; and had hoped that when it came, substantially the entire structure of the Unitarian belief, *as it presents itself to its intelligent adherents*, would be before us. At length, after a three weeks' waiting, and the whetting of our expectation by a slight preliminary flourish of trumpets on the part of the *Register*, in the last number of that paper we have the reply. It certainly seems to us that a Journal which claims to have distinct views in regard to these points, and which if it has *not* such should get them speedily, might well have spared an hour of time—if it had required so much—and a half-column of space, to the answering of these questions. If the *Register* had chosen to dilate upon them, and fortify its position by argument and by Scripture, it might have done so at its own sweet will. But all we *asked* was, a simple succint reply most easy to be given. And in the absence of such a reply, upon the perfectly frivolous plea of 'want of time' after a three week's incubation, we are compelled to say, that in our judgment the *Register* either cannot or dare not reduce to simple and full expression its own belief upon the points we touched." [Independent, March 1.

We think our readers will not need our aid in perceiving that the tone and spirit of these two editorial paragraphs, which appear after the short interval of a month, are very different, and that the professions of the first have been poorly carried out in the second. The Independent falls into that which has hitherto been the bane of discussion, making it mere controversy—we refer to the use of taunt, and the imputation of unworthy motives. "Sweet will"—"flourish of trumpets"—"three weeks incubation"—"the Register cannot or dare not,"—this language and style of address might well drive us from the purpose we had sincerely cherished—to answer in some way its six questions—a purpose without which we surely should not have recorded them.

The Independent charges our omission to the score of "the frivolous plea of want of time."—Can it see nothing in another plea which it quotes, but passes over without noticing? "If we thought it necessary," we said. Necessary, we meant, at the present moment, and for the attainment of truth and the ends of charity. If we had chanced to have any very sanguine feelings of success in that direction, we should probably have been disappointed.

We spoke also of *want of time*. We might have added, want of strength. And here we give the Independent permission to fasten us upon the first horn of its dilemma, that is, upon the "cannot," but with this explanation, that for a fortnight of the time that elapsed between the appearance of the six questions and our reply, we were so ill of influenza, occasioned by a good deal of exposure, as to have a physician to us daily, and we had neither time nor strength to discuss the subjects proposed, especially the sixth on inspiration, or even to state our opinions, in any adequate manner. As to the "flourish of trumpets," the brief sentence in the Register of Feb. 17, was only an explanatory notice which we supposed Christian kindness and courtesy, under the circumstances, required of us.

Not, however, for self vindication, nor to put ourselves right with the Independent, have we made the above explanations, but to expose to condemnation the practice that so generally prevails in the religious as well as secular press, of imputing unworthy motives where no such motives exist; of putting a bad construction upon what should be interpreted with forbearance and generosity, or not judged at all until the circumstances are perfectly known. This practice is inconsistent with the commands and spirit of "the Master," whose ministers the four editors connected with the Independent all profess to be, and who says, "Judge not that ye be not judged." It is a practice which, as we perceive, the Independent adopts towards its own brethren by ecclesiastical ties, as well as toward ourselves, but which is unworthy of such a Journal, and indicates that however clearly it thinks it sees Christian truth, and however ably it sets it forth, it does not fully know the spirit it is of, nor has mastered the first principle of Christianity, which is love.

One exercise of judgment, we suppose, is allowed, and by it we must ourselves stand or fall—and that is, to estimate the height of one's attainments in moral goodness, the size of the heart and the breadth of the understanding, according to the exemplification of that "charity," which, under appearances difficult fully to account for, "suffereth long and is kind."

The Independent, at the close of its article, and of our quotation, adds, "We shall be happy if we are wrong, to be undeceived." In no spirit of retaliation, or of bitterness, or of arrogance, we have endeavored to help it to see and to remove its *self-deception*. If we have any of it ourselves, thinking that we have love, while we show the fruits of hatred or contempt; or if any of our readers have it, let us purge ourselves of the old leaven.

DEFINITION OF UNIVERSALISM.—A CORRECTION.

In a late editorial, we defined Universalism—that is, we defined it by construction—in a manner not entirely satisfactory to our friends of that denomination. The Gospel Banner and the Christian Freeman have, in a very kind and excellent spirit, expressed their dissent. We think there is ground for their animadversions.

We were led to define Universaliam as we did—and we shall be happy to be informed that we are in error on this point—from our impression that the majority of the Universalist denomination, and of Universalist preachers, do not believe in any future punishment after death. Certainly none of the Universalist papers concede it, which come to the office of the Christian Register. We were under the impression, moreover, that not one in ten, not one in a hundred, of their clergy, preach that men will go into the future world with the character formed in the present. Now if this be the fact, (and we shall be glad to have our impression corrected, if erroneous,) then we can hardly reckon a man a Universalist, who differs so materially from the great body of his brethren, as to assert future retribution, and the connection of character here with character and destiny there.

But we will not insist on this. We think of a better definition than we gave, or implied before; and it seems to us to be comprehensive, and fair, and just. We trust the brethren of that denomination will be satisfied with it, and we certainly offer it in perfect courtesy and friendly feeling.

Universalism is the doctrine which teaches, as the explicit declaration of the Scriptures, and on their authority, that all men will finally be happy in the future world. He who does *not* believe that the Scriptures so teach, though he may even *hope* that all men will be saved, is not a Universalist.

For the Register.

LOVE OF CHRIST THE CHRISTIAN BADGE.

When the Apostle Paul writes to the Ephesians, "Grace be with all them that love our Lord Jesus Christ in sincerity," he publishes a benediction rich with both comfort and instruction; the comfort of Christian assurance, and the reproof of unchristian bigotry. It puts the conscientious striver after Gospel obedience at rest. It furnishes him with a test to try his Christianity by.—Christian assurance, taken in the strict technical sense, always sounds like a bold expression in the mouth of the humble; but if it be warranted by any test it must be this, that we love the Lord Jesus Christ in sincerity.—Hereby know we that we are in Christ. The Apostle leaves no room for doubt. Grace be with such, he says: The divine favor be with them. With apostolical authority they were thus formally blessed, and the blessing we believe was ratified in heaven. The divine approbation is with all who truly love Jesus Christ; and if God approve, if God be satisfied with them, their souls must be right, must be safe. Call them by what name we will, Christians or infidels, must they not be what they would wish to be and what it is best for them to be? What is in a name if we possess the thing itself for which the thing is valued? "A rose by any other name would smell as sweet." If it would do the uncharitable any good I would be willing, for my part, to surrender to them the name of Christian altogether, only let me be sure I should still love my Lord Jesus Christ with sincerity and truth. I am astonished at this jealous pertinacity about a name among some of our brethren. The liberal meaning of Christian, it is clear, is only a believer in the Messiah, Christ meaning Messiah or anointed. It would seem undeniable therefore that all who believe Jesus was the long expected Messiah of the Jews, or the peculiarly anointed messenger of God to man in any sense and for any purpose, has a right to be called Christian, as far as the letter of the word goes. But suppose they were called Apollyon or Beelzebub, what then? Would that make them to be Appollyon or Beelzebub? Our master himself was called so in a manner: was he any the less for the breath of that blasphemy the son of the living God all the while? Surely it is enough for the disciple that he be as his master, and the servant as his Lord. All this bigoted contumely only fulfils his own prediction; "If they call the master of the house Beelzebub, how much more shall they call them of his household!" But thanks be to God, the progress of the age in intelligence is on every subject taking away importance from words and conferring it on things its rightful claimants.—For words, said the eastern apologue, are the daughters of earth, but things are the sons of Heaven. But while we cannot overate love to Christ as a sign of discipleship, it is easy to overrate the measure of it in our souls when too scant, or to mistake some inferior affection for it. What is it to love our Savior with sincerity! Some excellent persons have been troubled because they did not feel toward him the ardent personal fondness they felt toward their familiar friends. But I apprehend our love of him fails more objectionably for the most part in an opposite mode of manifestation. We are not expected to love him as if he were visibly present, but "as one whom not having seen we love." The difference will vary with different minds. In all I presume the personal attachment inspired by an inmate of our dwelling from childhood would not be the same in kind if in degree, with that we cherish for a never seen benefactor across the Atlantic, still we love the invisible benefactor, but love not so much his person as his spirit, his character. So grace is with us when we love the spirit and character of Jesus with sincerity. Supreme love for such a character is itself at once the choicest grace—the all-embracing Gospel grace. It is so far an indication and pledge for all the Christian virtues. For such a taste is never ascendant in the mind where sin is cherished. "The natural man," the animal man, knows it not. If the love of such a character as Christ is the predominant love of our spirit, never fear all is well with us; we have his spirit, we are his. His by the most certain because by the most practical sign. For then of course we love his character wherever we find any traces of it. We practically show our love to all men who bear in their hearts a fragment of his image. Our instinctive taste leads us to special benevolence toward such; and thus, whether we think of him or not at the time, we do it for his sake, for the sake of his image in them. We do it in effect to him: For he has said, inasmuch as you have done a good deed unto one of my brethren you have done it unto me; and whoever therefore shall give a cup of cold water only to a disciple of mine, in the name of a disciple, shall in no wise lose his reward. But love to Christ has been too often supposed to consist in other things. Some maintain that they feel it most because they attribute to him a more exalted rank and nature than other Christians do. But this is at best to honor, not to love—and even to honor in a questionable mode; since they are not deserving of the highest honors who possess the loftiest rank, but they who best perform the duties of their rank. A king may be less honorable than a beggar.—And thus to ascribe omnipotence to the eternal God himself becomes praise only when we ascribe to him goodness proportioned to his power. Without this it is reproach.

Others suppose they love Christ best because they entertain most truculent and tragical views of his death. But this may be only thankfulness, not love—thankfulness that he died for our salvation rather than love of the goodness that prompted him to it. And even if thankfulness was love, we all profess to be alike thankful. We all believe he died to save us, and that is all he could do in whatever way his death effects our salvation. Is there any thing in the metaphysical subtilties of an obscure theological theory to inspire greater gratitude than the simple statement, that "Christ died the just for the unjust that he might bring us to God?" It has generally been found that the subtilties and sophistry of the head only chill the heart. But thankfulness is not love. If we receive a favor from the most abandoned character we are grateful, but we do not love such a character. Gratitude may not be always even a part of love, though it generally is so. But love requires approbation, complacency, esteem. And thus we might love such men as Fenelon and Howard, St. Vincent de Paul, the Borromeos and Oberlin, who have never benefited us consciously, more than those whose purse supplies our daily bread. Let us not say, then, Christ is dear to us, because we vaunt our orthodoxy, and believe his divinity in a higher sense than our neighbor does; nor because we deal in high-sounding doxologies of praise for his atoning sacrifice. Christ cannot be truly precious to us unless his character is so; and his character, we may feel assured, is not so if we do not strive to make it our own. For love is unconsciously imitative. It delights to imbibe the spirit, it involuntarily adopts the habits of the object beloved; and it rejoices in the spirit of these habits wherever it finds their faintest lineaments in the characters of men, and hails those men as so far lovers of the same excellence, and therefore brethren with them in heart. We may therefore well suspect our claim to be considered Christians ourselves, when we refuse the name of Christian to those who, bearing Christ's spirit, show that they love his excellence. H. G. E.

For the Register.

REMARKS ON THE COMMUNICATION OF E. H. S.

The readers of the "Register" will, I hope, pardon the introduction of a few lines more from me on the opinions of Rev. Mr. Harrington of Lancaster.

The state of the case is this. Some of Mr. Harrington's contemporaries believed and asserted that he did not hold the Calvinistic opinions which he voted to condemn Rogers for not holding—Rogers himself always so declared. He had probably good means of knowing, for his wife was the daughter of Mr. Harrington's predecessor, and they would be naturally on friendly terms. Mr. Mellen of Sterling was known, according to Dr. Bancroft, only to his "intimate friends" to have rejected the "Dogmas of Calvin;" and in the volume of sermons which he published, his anti-calvinistic sentiments can be discovered only by "inference" rather than from an express avowal; and "E. H. S." *admits* that Mr. Harrington was calvinistic "only in a qualified sense. Now if Mr. Harrington's intimate friends, as Rogers, declared he was not Calvinistic, can the *want* of knowledge of this fact among Mr. Harrington's parishioners, prove the contrary or that this declaration was not true? Mr. Harrington was as discreet and careful about publishing his opinions as Mr. Mellen, no doubt; yet Mr. Mellen's heresy was known only to his "intimate friends"—He did not preach it—Nor did Mr. Harrington preach his—The *ministerial* associates of both were, however, aware that they were not calvinistic. To overcome this positive declaration of Rogers, not a "tradition," and the "persuasion" of others, is there any proof that Mr. Harrington denied the charge, or that any one ever heard him declare his belief in the doctrines which he condemned Rogers for preaching.—Simple "tradition" is worth as much in proof of one class of "metaphysical opinions" as of another. A "tradition" in favor of Mr. Harrington's Arminianism is worth as much as a tradition in favor of his Calvinism.

"E. H. S." intimates that some one may prepare a sketch of the commencement of liberal opinions, in which justice may be done to this case. I hope to see it done by himself. No one can do it better. And if it can be shown that my note is unjust, nothing will give me more joy. I do not desire to be the cause of heaping reproach upon the name of any man. I believed it due to the memory of Rogers that such a statement as that contained in my Note should be made. I made it; and it must stand till something more than want of knowledge, or mere "tradition" is produced, to show that it si incorrect.

One word more and I will not trouble the reader farther with this subject. I observed in an article by "F. P.", that he states that the Doctrine of the Trinity was not in discussion at the Leominster Council. If he will look at the 84th page of my Discourse, he will find that a disbelief of that doctrine was the first charge made against Mr. Rogers. R. P. S.

SOCIETY IN BOLTON. Rev. Mr. Babbidge, of Pepperell, has received a unanimous invitation to take the charge of this society.

NEW PUBLICATIONS.

Household Education, by Harriet Martineau, 212 pages 12mo. For sale by Crosby & Nichols.

A racy fresh-hearted, earnest, hopeful, inspiriting and somewhat autobiographic book: not too deep to be practical, not too popular to be profound, not too fervent to be common-sensical, and never so serious as to be dull. With many faults of manner and some promiscuous mistakes, (it is hardly civil to tell a lady she lies) there is so much that is excellent in these twenty-six chapters as to make us regret that Miss Martineau's popularity has been so low since she wrote "Demerara and Deerbrook."

We quote but one passage at present: no book has been issued for many a day with which our readers will be so much pleased, even where she gets off the track and perpetrates the funniest blunders, as where a child of *two years* old does so many household jobs, and an American clergyman goes out a scalping.

The Christian Examiner for March—pp 164—344.

Dr. Noyes furnishes a translation from Locke on the "Logos," which will save the confession too often necessary to be made, that the Examiner furnishes nothing to be compared with the learned articles in the Bibliotheca Sacra. A spirited and justly approving notice of Whipple's Essays and Reviews follows. Next comes an article on "St. Theresa and the Devotees of Spain," from Mr. Osgood, to whom the readers of the Examiner are so much indebted for the pleasure and the profit of an acquaintance with not a few of past times, whose lives have adorned the Christian Church, and whom beholding we become more catholic, and more fully understand the fellowship of the Saints, and better love the cause to which these confessors were devoted. The article on "Economies" is from Mr. Giles, whose characteristics are something more than his elaborate style, and nervous speech—there is thought, and humanity, and aspiration, which put his readers and hearers in a glow. Mr. Ellis' article on Macaulay's History has criticisms which none but one thoroughly at home in his subject could make, and is executed with that ability and ease and finish, which show themselves in whatever comes from his pen.—Dr. Gannett's article on "the Unitarian Meetings" has all his eloquence of statement, and his earnestness of appeal. For other articles and their titles, see advertisement.

A Sermon delivered by request of the Committee, in the Unitarian Church in Marblehead, Feb. 11, 1849, the Sabbath after the Funeral of the late Rev. John Bartlett, Pastor of the Unitarian Society in that town. By James Flint, D. D. Salem: Printed at the Observer Office, 1849—pp 14.

We are glad that one who could draw a portrait of Mr. Bartlett so well and so truly, was in the providence of God permitted to execute the task. We shall furnish our readers an extract, next week.

Westminster Review. January, 1849—Am. Ed. Vol 27—No. 2.

The Life of Channing; The Life of Keats; The Distressed Needle-women and Cheap Prison Labor; The Irish Difficulty, how met; &c. &c. form a deeply interesting and valuable No. of this able Quarterly—which we have received from T. Wiley. Jr.,

The Monthly Religious Magazine. March, 1849—pp 96—144.

One of the best numbers of the series. Mrs. Dall, Mr. S. Osgood, Mr. Brooks of Newport, Mr. T. T. Stone, and the editor are the contributors.

The Leaven of the Word. A Sermon preached at the Ordination of Rev. Joshua Young, as Pastor of the New North Church in Boston, Thursday, February 1, 1849. By Rev. Frederic H. Hedge, Pastor of a Church in Bangor. With the Charge and Right Hand of Fellowship. Published at the request of the Society. Boston: Printed by Dutton and Wentworth, 1849—pp 32.

We remember that the Boston correspondent of one of the orthodox papers in New York city, said that Mr. Hedge's sermon was "marked by the excellencies and defects of Unitarians."—Now we doubt not that many intelligent, pious orthodox men, in reading the sermon, would say, 'Well, if we could have the excellencies we would be quite willing to take them with all the defects we here see.' Mr. Huntington's charge is very fresh, pertinent and full of good sense, manly thought and Christian counsel. Mr. Winkley,s Right Hand of Fellowship was the warmth and frank cordiality of an intimate Christian brother.

An Address delivered to the companies of California adventurers, at Taunton, on Sunday, February 4th, 1849, by Rev. Charles Brigham. Printed by request. pp 6.

This most excellent address ought to be made a tract, and put into the hands of every California adventurer.

A Catechism for the use of Children. By Rev. W. B. O. Peabody—new edition. Boston: B. H. Greene, 1849—Printed by John Wilson, 21 School st—pp 36½.

Wherever this little book shall find its way, there can hardly fail to be seen youthful piety, and grace and beauty blended with flowers from the seeds of good taste planted along with it.—Adapted to produce these, most certainly it is.

THE CHRISTIAN OBSERVATORY, March, 1849.

We choose to adopt, as our notice of the Observatory for March, the remarks of the New York *Independent*, (Orthodox,) which are as follows:

We regret to see that the evil

so dear to her, where there will be no parting or sorrow more; with Him, in whom she trusted, whose goodness and mercy had followed her whole life, and whose love is unchangeable, as his power is omnipotent. She was summoned in unconsciousness, to another life by a wisdom that cannot err, and which alone knows what is best for us:

"But the sunshine of heaven beamed bright on her waking,
And the first sound she heard, was the seraphim's song." L. G. P.

"Mark the good man and behold the upright, for the end of that man is peace."

Died on the 9th of Feb. at the Parsonage, in the 56th year of his age, the Rev. Charles C. Austin, rector of St. Thomas' Parish, Baltimore County; and on the following day, his daughter Jane B. Austin, aged 18 years.

The death of Hartley Coleridge, of which there is a notice on page fourth, occurred Jan. 6, at the age of 52. He was never married. Strong drink ruined his prospects and blighted his talents that once promised to delight the world.

UNION MEETINGS OF UNITARIANS.

The tenth of the series of Union meetings was held on Sunday evening, in the Bulfinch street Church. The exercises were opened with the singing, by the congregation, of the 357th hymn. Prayer was offered by the *Rev. Mr. Whitney* of Brighton. As on previous occasions, the *Hon. James Savage* presided. The Chairman addressed a few remarks to the audience, when a gentleman, whose name we could not learn, rose and spoke for a few moments. He had understood the object of the meetings to be to raise the standard of a spiritual *life*, and to most fully accomplish this object, it was necessary, in his *opinion*, to strictly adhere to the principles laid down in the Bible. Man must be governed by the law of Christ—submit to all his commands if he would attain to that spiritual nature which it is so important Christians should manifest in their daily walk and conversation. For himself he would say that his whole happiness consisted in religion. He had never united with but one society in his life, and that was a Christian Church. All the enjoyment necessary to man, aside from that of the domestic circle, is to be found in the performance of the duties of the Christian.

The *Hon. John C. Park*, remarked that some six weeks since he had made some observations at a similar meeting in the same place. He had attended all the meetings, and listened to all the suggestions made by various gentlemen, in order to accomplish the great end in view.—With all due deference to the opinions of others he would suggest that the scriptures must be more thoroughly studied. The gospel is a message, (a truth not generally recognized) addressed to each and all of us. It combines every thing to make that message pertinent. Did it contain precepts alone, these precepts might have very little weight on the life and the character. The most essential part of the Gospel is the example of our Saviour's life. What would be his injunctions without his life and example? When he enjoins forgiveness, we find him forgiving the thief upon the cross; when he tells us to do good to our fellows, we find that his whole life was spent in going about doing good. The speaker would address himself to youth and ask them if Christ spent his whole life in going about doing good, if it would do for them to begin a religious life when their best hours had been spent in an indulgence in the pleasures of this world! If the duties of the Christian are neglected to a late hour, deeply will this neglect be regretted. The child does not bear to its teacher the faded rose, and it is no part of the wisdom to think to dedicate to the service of God the last hours of our existence.

Every moment must be improved—the present moment we can only call our own. It will not do to flatter ourselves that life is long. Each and all should so live, "as," in the language of another, "to make a sudden death the happiest."

Religion affords all the enjoyment that can reasonably be asked. It is a sad mistake to suppose that religion demands a sacrifice of the proper enjoyments of life. To the young, then, it especially commends itself. And more. A sober, sedate young man, who discountenances immorality in whatever form it shows itself, is eminently calculated to effect good by means of his example. We expect to see the aged grave and serious in their deportment, but not the young.

Religion embraces all the great philanthropic movements of the day. They can never be successful unless religion is made the groundwork of action. The gentleman who first addressed the meeting had said that he had never joined but one society. True; but that one society includes all other societies.

The Hon. gentlemen urged upon his young friends the necessity of conversion, or if that term was objectionable, to turn back to the impressions and principles of their childhood. He also endeavored to impress upon their minds the importance of prayer. He also in conclusion, confessed that he had entertained doubts about the meetings when they were first commenced—but all these doubts had been dispelled, and he felt that good must result from them.

Rev. Mr. Muzzey of Cambridgeport, next addressed the assembly. He would take for his text the word conversion, which his brother had rather tenderly referred to. He believed in a change of heart. It had been objected that the tendency of spiritual things is to withdraw the attention from the practical duties of Christianity. But there is no danger of this at the present time. Nothing so aids the Christian on his way to practical religion, as the cultivation of his spiritual faculties.

The Rev. gentlemen endeavored to show that the idea that only bad men were fit subjects for conversion was erroneous. All men, not alone those who are grossly immoral, need conversion, a change of heart, a turning from the corrupt and corrupting pleasures of life to the pleasant paths of religion.

There are those who will not admit of the term conversion in so broad a sense, as here used, but who acknowledge that man can improve, can progress in his moral nature. But does not progress imply a commencement? Must there not be a starting point for improvement? But all denominations of Christians furnish facts in abundance going to show that there is such a thing as conversion. And, if this be so, it is a most momentous question for every individual to ask himself—Do I love God supremely, and have I experienced that change?

The *Rev. Mr. Holland* made a few observations upon the Lord's Prayer—the most impressive and touching of all prayers. But the Rev. gentleman more particularly confined his remarks to that portion of it in which the petition is put up, "Let thy kingdom come." If this is uttered by the Christian with all that deep-felt and true-hearted sincerity which it demands, then it may be said that he possesses all the vital elements of a spiritual character. A heart concentrated to the service of God will engage in every good word and work. But the christian will at the same time recollect that no mere work of philanthropy will ever prosper unless religion goes before to lay out the path. It is in vain that we tear the cup from the grasp of the inebriate, if we do not eradicate or overcome his thirst for drink. All must be done that can be done, and the result must rest with God.

The Rev. gentleman also spoke of the wants of the many destitute churches and people in the land, and showed how important it was that the light of Gospel truth should be shed upon every creature.

The *Rev. Mr. Whitney* made a few remarks upon the importance of attending to the duties of religion at once. But as the hour for the breaking up of the meeting had arrived, he was exceedingly brief.

A prayer was offered by the *Rev. Mr. Muzzey*, the 65th hymn was sung, and the benediction pronounced, when the meeting adjourned to meet next Sunday evening, in Rev. Mr. Huntington's Church. [Evening Journal.

☞ The Biographer of William Ellery Channing remarks as follows at the close of his Preface:

"A selection from Dr. Channing's Sermons is ready for the press. It has been proposed also to print a volume of fragments. But whether any of his remains will be published, must depend very much upon the expressed wishes of those who are familiar with his writings."

We are glad to hear that the first named will appear in May next. As to the fragments, and other "remains," we have often purposed to call attention to this proposal of Dr. C.'s biographer. Who of the admirers of Channing, who that has been told of his morning labors in his study, and those files of papers laid away to be worked up on some future occasion, does not wish to see them? We chanced to see, the other day, several unfinished sketches of Washington Allston. They were his training for higher labors. Some of them were the germs of the figures in his Belshazzar's Feast. And in this last we have the finished and the unfinished joined together. If they were the sketches of an ordinary man, they would be worthless; but they reveal the mind of the artist, they show its workings. The *mind* of such a man as Channing is worth studying, and for this object his unfinished writings would be of inestimable value to the student and the Christian.

Circulation of Channing's Works. We are happy to learn that at the recent meeting called to consider this subject, although but few were present, they were men of the right stamp who were thoroughly in earnest. A committee were appointed to report at a future meeting some plan of organization and to bring the whole subject before the public. That meeting is called in a Notice in this week's Register, and we refer our readers to it in the hope that not only "fit audience" will assemble, "though few," but that a large meeting will demonstrate the real interest that is felt in the subject.

Dr. Channing's Works. Being engaged in the circulation of these works, through colporteurs, and having had some experience and considerable correspondence upon this subject, the Unitarian Association would thankfully receive any funds for this express purpose; and will apply such means promptly to this single end, with the advantage of a knowledge of the places where they are wanted, the persons who will aid the sale, and the least expensive way of accomplishing this result.

☞ It is an exceedingly interesting fact, that twenty-five hundred copies of the Memoir of Dr. C. have been sold. Would that some man of wealth would make it possible for this admirable biography to be as extensively circulated as the "Works" which it ought to accompany, by affording it a corresponding price.

The Second Church. This society, under the pastoral care of the Rev. Chandler Robbins, continues to meet at the Masonic Temple.

At a recent meeting of the parish a very satisfactory statement of the condition of things was made by the treasurer. The new committee for the ensuing year were instructed to take a lease of the Hall, and it may now be considered to be a permanent and established place of worship. Nearly all of the pews are engaged, and the committee of the society expect, before long, to be able to say that not a single pew remains at their disposal.

No License in Boston. On application of one of our city hotels for a license to sell intoxicating drinks, the Committee on Licensing, reported that the petitioner have leave to withdraw. Mayor Bigelow advocated the views presented in his Address, in favor of licensing. Several of the aldermen took the other side, and defended the decision of previous administrations. On taking the question by yeas and nays, the eight aldermen sustained the Report of the Committee. This result will afford much gratification and encouragement to the friends of temperance.

Items of Intelligence. We take from the Examiner a few items of interest to our churches, which have not made their appearance in the Register.

Rev. Mr. Moseley has been preaching at Marblehead for some time past, and will continue his engagement through the spring. Mr. Solon W. Bush, a recent graduate of the Cambridge Divinity School, has entered on his duties at Burlington, Vt. but will not receive ordination till the next summer. Rev. Mr. Fisher, late pastor of the Irish Protestant Society in this city, has accepted an invitation to become the minister of the Congregational Society at Cannelton, Ind. Rev. Dr. Dewey is fulfilling an engagement to preach for three months to the Unitarian Society in Albany, N. Y. Rev. J. N. Bellows has been preaching through the winter at Barnstable. Rev. Mr. McIntire is preaching at Winchendon, to the congregation recently gathered there; who are about to build a meeting-house. The Unitarian Church in Cincinnati, Ohio, has been closed since Mr. Perkins resigned his ministry.

Mercantile Library Association. The lecture by Rev. S. K. Lothrop, before this Association, on Wednesday evening last week, was able, profitable, and eloquent; and was interrupted by frequent bursts of applause, and characterized by an elevated religious tone.

☞ We understand that only twenty-four dollars were taken up as a contribution at the Charitable Lecture on Sunday evening at the Old South: but the Treasurer of Church Green, increased the amount to two hundred and twenty-four, by the income of a Charity-fund entrusted to his charge.

GENERAL INTELLIGENCE.

Express from Washington. The Express Locomotive started from Washington with the President's Message at 1 o'clock Monday P. M. and reached New York city at half past 10 o'clock Monday night. It reached Boston, via. New Haven, on Tuesday morning at six o'clock; making the run in 17 hours. Two miles south of Trenton, N. Y. at 20 minutes before 7 o'clock, the engine run off the track and was badly damaged. The engineer, brakeman, and fireman were all injured—the latter very severely; it is feared, fatally. An engine was obtained at Trenton, which left that place at 12 minutes past 8 o'clock.

No Election in the fourth District. The result of the trial on last Monday, is that Hon. Mr. Palfrey falls short of an election by about 500 votes.

Mayor of Cambridge. Sidney Willard Esq. was the successful candidate, by a very decided majority.

Closing Proceedings of Congress. The following report is from the correspondent of the New York Express.

Sunday, 1 o'clock, A. M., March 4.

The Civil and Diplomatic Appropriation Bill came in from the House as amended.

Innumerable questions of order then came up, in the discussion of which there was great feeling.

Mr Webster—The proper action is a concurrence with the House.

Mr. Niles—You will get no concurrence, even by sitting here all night.

Mr. Foote—We shall never agree to make the Mexican laws of California the law of the United States, as the House amendment proposes.

Mr. Webster gave his views at length upon the operation of the bill, upon the Mexican war, as in subordination to the Constitution.

Mr. Berrien—The laws of Mexico exist, so far as they relate to individuals; but not the Mexican political laws. The laws of the conqueror change the political laws of Mexico; (and Mr. B. then went on to show that the Constitution of the United States recognizes slavery in taxing slaves, and by basing a representation upon slaves, carried the principles of slavery into California and New Mexico.)

Mr. Hunter.—If the Senator from Massachusetts will affirm in an amendment that the Constitution of the United Stataa supersedes all the laws in Mexico that conflict with it, I will vote for his bill.

Mr. Webster. If we amend the bill now, we endanger its existence. The amendment already recognizes the Federal Constitution as existing in New Mexico and California, and extended there. The difference between us is but a metaphysical abstraction.

Mr. Foote. (The various parts acted by the the Hon. Senator during the night are indescribable, and no pen can draw a picture of them, much less exagerate them.) It is past midnight, and we have no right here. I move we adjourn *sine die*. There are many men on the floor (Senators of expiring terms) not entitled to seats here.

Mr. Berrien was speaking. There were cries of "question," "question."

Mr. Berrien. Who cries question?

A long pause ensued, Mr. Berrien looking all around, and repeating, indignantly, who cries question!"

Mr. Cameron.—I was so indignant at hearing a gentleman of such standing as the Senator from Georgia take the course he did on the subject of slavery, that I cried "question."

Mr. Berrien. [After a long pause.] Were it not for the scorn I feel, I should indulge in something more than contempt, at the source from whence this interruption comes.

Mr. Cameron. Does the Senator from Georgia apply his words "scorn and contempt" to me.

Mr. Foote. (Interrupting.) If he does not, I do; and I am responsible for any scorn and contempt. (A general laughter.)

Mr. Berrien went on with his argument.

Mr. Foote, with arms akimbo, and in ludicrous attitudes, prominaded and fidgetted about the chamber. Sometime after Mr. Berrien's argument, he went near Mr. Cameron and said,

"You have no right here, your time is out." (Mr. C.'s term expires March 4th.)

Mr. Cameron struck at and hit Mr. Foote a lively blow.

A Senator near by held Mr. Cameron back, and Mr. Foote retired in a dignified flare-up.

The Senate was not called upon by any member to notice the act, and the general disorder was so great that it was observed but by few.

Report came in from the House of two or three fights.

A member (aside.) The boxing match is not equal yet. The House has 326 members, and has had three fights, and we, with 60 members, have had only one yet!

Mr. Foote, passing, fidgetting, and cries of "order," "sit down," Mr. Butler coaxing him to sit down, Mr. Johnson, of Md., soothing and patting him down, and Mr. Webster crying "order, order."

Mr. Foote—No, I will not sit down. I will be heard if the earthquakes roar around me, (laughter,) if the volcanoes overwhelm me, (a roar of laughter.) [Mr. Foote then went on in a ludicrous, ranting vein, utterly indescribable and utterly disgraceful to the presiding officer, who suffered it to go on under his eye. He spouted out for a full hour a whole cataract of words.]

After 4 o'clock, A. M.—Mr. Turney, of Tenn. examined at length the pay roll, to show that members have never been paid for working on the 4th of March, and that therefore this Congress is dead.

Mr. Benton, for two hours behind the time, was laughing immoderately at the pay logic, but not voting.

Mr. Cass. (Fidgetty in his seat.) Mr. President—Having just taken my seat, I have had no time to examine the merits of this bill, and must, therefore, request to be excused from voting.

Mr. Foote—See the clock, I say see the clock. It is 5 A. M. "Aurora, now fair daughter of the dawn"—(Roars of laughter.) The Senate is dead.

Mr. Webster—I will agree to drop all the amendments and go for the Appropriation Bills only.

Cries from all quarters—"Agreed," "Agreed."

The Senate finally cut off all the amendments, (ones only 7,) and the Appropriation Bill only was sent back to the House, where it immediately passed, and from whence it went to President Polk, at the Irving Hotel, who had previously left the President's room in the rear of the Senate Chamber.

The Revenue bill for California passed, I believe, *nem con.*

Full Sun Rise.—The Senate went into Executive Session.

Senators going home in companies of twos and threes.

The Matin Bell sounds for Church—(8 o'clock, A. M.)

The galleries of the Senate were full all night,—and in them, up to 3 o'clock, A. M., were many ladies.

Closing Scenes in the House of Representatives. The correspondent of the Courier thus describes them. The California Government, as amended in the Senate, was before the House.

The House was in constant uproar. Half the members were standing. Ear-shattering cries of "Mr. Speaker, were heard in every direction. The Speaker was on his feet half the time, deciding, explaining, illustrating and elucidating points of order, and in putting motions. The House became a tempest.

Fingers were pointed, fists were shaken, threats were uttered, and curses were muttered, eyes flashed and faces gleamed. In this way things went on till midnight.

The Philadelphia Bulletin, says:—

While Mr. Giddings was sustaining the House amendment to the Appropriation Bill, he applied to Mr. Meade, of Va., some approbious epithet; whereupon the latter struck Mr. Giddings. Before the uproar of this act had subsided, Mr. Ficklin, of Illinois, approached Mr. Johnson, of Arkansas, who was speaking, and called him a "liar;" whereupon Mr. Johnson drew his cane and gave Ficklin a blow across the forehead. Cries from every part of the House were heard—"Go it, Giddings"—"At him, Meade"—"Give him fists, old boy"—"Spill his claret again, Johnson"—"Give him an under lift, Ficklin," &c. &c.

Doubtless the actors in these scenes were beside themselves with strong drink, and want of sleep, and nervous excitement. But such proceedings are humiliating enough. The disrespect and contempt into which it has a tendency to bring the whole business of legislation is deplorable enough.

The Close of the Session. The National Intelligencer gives the following summary of the results of the last day of the session:

1. No bill was passed providing a government for either of the territories of New Mexico or California. These measures fell through, from the inability of the two Houses to concur in any propositions for the purpose. At the last moment, however, a bill from the House was taken up and passed by the Senate, and has become a law, for extending the revenue laws of the United States to those territories.

2. The bill to establish the Home Department has become a law, having passed the Senate after a long, arduous, and rather stormy debate; and a new and valuable department has thus been added to the government.

3. The bill for creating a territorial government in Minesota has also become a law, the House of Representatives having receded from its amendment, proposing to postpone the operation of the bill to the 10th of this month.

4. A bill was passed in reference to the next census, directing the heads of some of the departments, and the Attorney General, to prepare and report, at the next session of Congress, a bill to authorize the taking of the seventh census of the United States.

GEN. TAYLOR'S INAUGURAL ADDRESS.

The following is President Taylor's inaugural address in full, published in the National Intelligencer extra, delivered on Monday at 12 o'clock to the senate and members of the house of representatives and thousands of assembled citizens in front of the capitol.

FELLOW CITIZENS.

Elected by the American people to the highest office known to our laws, I appear here to take the oath prescribed by the constitution; and in compliance with a time-honored custom, to address those who are now assembled. The confidence and respect shown by my countrymen in calling me to be the chief magistrate of a republic, holding high rank among the nations of the earth, has inspired me with feelings of the most profound gratitude. But when I reflect that the acceptance of the office which their partiality has bestowed, imposes the discharge of the most arduous duties, and involves the weightiest obligations, I am conscious that the position which I have been called to fill, though sufficient to satisfy the loftiest ambition, is surrounded by fearful responsibilities.

Happily, however, in the performance of my new duties, I shall not be without able co-operation. The legislative and judicial branches of the government present prominent examples of distinguished civil attainment and matured experience; and it shall be my endeavor to call to my assistance in the executive department, individuals whose talents, integrity, and purity of character will furnish ample guaranties for the faithful and honorable performance of the trust to be committed to their charge.

With such aids and an honest purpose to do whatever is right, I hope to execute diligently, impartially, and for the best interest of the country, the manifold duties devolved upon me. In the discharge of these duties, my guide will be the constitution, which I this day swear to preserve, protect and defend. For the interpretation of that instrument I shall look to the decisions of the judicial tribunals established by its authority, and to the practice of the government under the earlier presidents who had so large a share in its formation. To the example of these illustrious patriots I shall always defer with reverence, and especially, to his example, who was by so many titled the Father of his Country.

To command the army and navy of the United States with the advice and consent of the senate; to make treaties and to appoint ambassadors and other officers, to give to congress information of the state of the Union and recommend such measures as he shall judge to be necessary; and to take care that the laws shall be faithfully executed—these are the most important functions entrusted to the President by the constitution; and it may be expected that I shall briefly indicate the principles which will control me in their execution.

Chosen by the body of the people, under the assurance that my administration would be devoted to the welfare of the whole country, and not to the support of any particular section or merely local interest, I this day renew the declarations I have heretofore made, and proclaim my fixed determination to maintain, to the extent of my ability, the Government in its original purity, and to adopt as the basis of my public policy those great republican doctrines which constitute the strength of our national existence.

In reference to the Army and Navy, lately employed with so much distinction on active service, care shall be taken to insure the highest condition of efficiency; and, in furtherance of that object, the military and naval schools, sustained by the liberality of Congress, shall receive the special attention of the Executive.

As American freemen, we cannot but sympathise in all efforts to extend the blessings of civil and political liberty; but, at the same time, we are warned by the admonitions of history and the voice of our own beloved Washington, to abstain from entangling alliances with foreign nations. In all disputes between conflicting Governments, it is our interest now less than our duty to remain strictly neutral; while our geographical position, the genius of our institutions and our people, the advancing spirit of civilization, and, above all, the dictates of religion, direct us to the cultivation of peaceful and friendly relations with all other powers. It is to be hoped that no international question can now arise, which a Government, confident in its own strength, and resolved to protect its own just rights, may not settle by wise negotiation. And it eminently becomes a government like our own, founded on the morality and intelligence of its citizens, and upheld by their affections, to exhaust every resort of honorable diplomacy before appealing to arms. In the conduct of our foreign relations, I shall conform to these views, as I believe them essential to the best interests and the true honor of the country.

The appointing power vested in the President, imposes delicate and onerous duties. So far as it is possible to be informed, I shall make honesty, capacity and fidelity indispensable pre-requisites to the bestowal of office, and the absence of either of these qualities shall be deemed sufficient cause for removal.

It shall be my study to recommend such constitutional measures to Congress, as may be necessary and proper to secure encouragement and protection to the great interests of agriculture, commerce and manufactures; to improve our rivers and harbors; to provide for the speedy extinguishment of the public debt; to enforce a strict accountability on the part of all officers of the Government, and the utmost economy in all public expenditures. But it is for the wisdom of Congress itself, in which all legislative powers are vested by the Constitution, to regulate these and other matters of domestic policy. I shall look with confidence to the enlightened patriotism of that body to adopt such measures of conciliation as may harmonize conflicting interests, and tend to perpetuate that Union which should be the paramount object of our hopes and affections. In any action calculated to promote an object so near the heart of every one who truly loves his country, I will zealously unite with the co-ordinate branches of the government.

In conclusion, I congratulate you, my fellow citizens, upon the high state of prosperity to which the goodness of Divine Providence has conducted our common country. Let us invoke a continuance of the same Protecting Care which has led us from small beginnings to the eminence which we this day occupy; and let us seek to deserve that continuance by prudence and moderation in our councils, by well directed attempts to assuage the bitterness which too often marks unavoidable differences of opinion; by the promulgation and practice of just and liberal principles, and by an enlarged patriotism which shall acknowledge no limits but those of our own wide-spread republic.

Whipping in the Army.—In the recent discussion in the Senate of the United States, upon the subject of flogging in the Navy, it was stated that flogging in the Army had been abolished.—Mr. Calhoun made such a statement, and remarked that in his opinion the abolition of corporal punishment had been prejudicial to the discipline of the Army. The editor of the Lowell Courier, who we believe was in Mexico during the war, and who speaks therefore from personal knowledge, states that if there be any law prohibiting whipping in the Army, it was grossly violated in Mexico.—He says:

"We believe every mode of punishment, which ingenuity could devise, was practised against refractory soldiers in the New England Regiment.—When Col. Withers, and several other Southern officers, (who took their slaves with them as servants who had probably been accustomed to the lash,) came in command of the Regiment, the severest and most cruel punishments were inflicted without stint. Besides whipping, Col. Withers, who was understood to have declared his purpose of breaking the New England spirit, adopted the infamous bucking and gagging, a mode of torture that might be called a refinement upon the practices even of the Inquisition in Mexico or in Spain. Soldiers, too, were barbarously hung up by their thumbs, and others were made to carry huge rocks, for a length of time. The use of the chain and ball, or sitting upon a wooden horse several hours, or over night, were common modes of punishment."

Abby Hutchinson. We learn from the New York papers that Miss Abby J. Hutchinson, whose sweet notes have so often delighted thousands in this city, was married on Wednesday evening, to Mr. Ludlow Patton, son of the Rev. Dr. Patton, of New York. The marriage ceremony was performed by the father of the bridegroom. After the ceremony, the invited guests all signed the marriage certificate as witnesses, after the manner of Friends The honey-moon will be spent in visiting the old home farm in the Granite State. [N. Y. paper.

Baptists. The Baptist Almanac and Annual Register for 1849 states that the whole number of members of the various churches in the United States is 737,078. Baptised in one year, 39,829. Licensed Ministers, 1867. Ordained Ministers, 5874. Churches, 10,264. Associations, 579.

A Venerable Pastor.—On the 23d January, the Rev. Samuel Nott, D. D., of Norwich, Connecticut, received the visits of his flock to congratulate him on his having reached his *ninety-sixth* birthday. Dr. Nott has exercised the pastoral office during a period of nearly *sixty seven* years. He is still able to walk regularly a distance of a quarter of a mile, to church, and to take part in the services.

Opening a Ball with Prayer.—There is considerable excitement in the village of Easthampton on the subject of dancing. The minister of the place has preached against the practice from the pulpit, and a ball having been announced by its devotees he asked and obtained the privilege of *opening it with prayer*. This was accordingly done on Wednesday evening last, when the dance took place. After the prayer, the festivities commenced and proceeded with spirit. We believe there was a similar occurrence in Longmeadow many years ago. [Springfield Repub.

Rev. Dr. Judson.—We should have mentioned last week, that Dr. Judson proposes to remove to Ava, for the purpose of bringing the Burmese and English Dictionary to a higher perfection and the Executive Committee have signified their approbation. [Watchman.

Compliment to American Talent.—We understand that letters were received by the last steamers, from Sir John Herschel, President of the British Royal Astronomical Society of London, and M. U. T. Leverrier, of the Philomathic Society of Paris, announcing the election of William C. Bond, Esq., the Director of the Observatory at Cambridge, as an Associate of the said Societies. If we are not mistaken, the late Dr. Bowditch was an Associate of the Astronomical Society; but with this exception, we believe Mr. Bond is the first American who has thus been honored.

Large Ichthyosaurus. The largest specimen of this remarkable fossil reptile, as yet, in this country, has just been received by Prof. Webster, from Somersetshire, England. It is seven feet long, and with the rock in which it is embedded weighs half a ton. The Professor has added it to the mineralogical and geological cabinet of Harvard College, where, we have no doubt, it will be quite at home with its old acquaintance the Mastodon, obtained by the same gentleman, from New Jersey, a year or two since.

☞ HOLLIS STREET SOCIETY. On Sunday afternoon, the Rev. T. S. King will preach his fourth discourse upon *Christian Doctrine*.
Subject—"The Paternity of God." march10

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the South Congregational Church, (Rev. Mr. Huntington's,) next Sunday evening, (March 11,) at seven o'clock.

☞ In consequence of the above meeting, there will be no evening service at the Indiana Street Church.
march10

☞ NOTICE. All persons interested in the circulation of Dr. Channing's Writings, are invited to meet at the house of Rev. Dr Peabody, on Somerset Street, at half past three o'clock, P. M., on Monday next, March 12th, to receive the Report of a Committee.

J. F. Clarke,
F. D. Huntington, } Committee.
E. Peabody.
march10

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Cambridge, at the house of Rev. R. M. Hodges, on Tuesday next, at 2 o'clock, P. M.
march10 WM. NEWELL, Scribe.

☞ AN ADJOURNED MEETING OF THE SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION, will be held on Monday next, the twelfth inst, at three o'clock, P. M., at the house of Rev. D.. Young, Summer Street.
march10 GEORGE E. ELLIS, Secretary.

MARRIAGES.

In Beverly, by Rev G. T. Dole, Mr John P. Webber, Jr., to Miss Nancy H., daughter of Col. Abraham Edwards.

In Newburyport, 3d inst, by Rev William O. Moseley, Oliver H. Perry, Esq., of Lowell, to Mary Anne, daughter of Hon. Eben. Moseley.

In Brewster, 20th ult, by Rev F. R. Newell, Albert P. Clark, Esq., of Boston, to Miss Sarah Freeman of Brewster.

In Northampton, 27th ult, Mr Josiah Tyler of East Windsor, Ct., to Miss Susan W., daughter of Mr Chester Clarke. They are to proceed immediately to the mission among the Zulus in South Africa.

In Ipswich, by Rev Mr Kimball, James Quinby, Esq., formerly of Sandwich, N.H., to Miss Elizabeth Stone, daughter of Capt Wm Treadwell.

In Killingly, Conn., 18th ult, Eugene R. Fiske of Boston to Jane R. Rapp of Roxbury.

In Providence, 6th ult, by Rev J. N. Granger, Rev George L. Hovey of Boston to Miss Anna M. Sibley, of P; 22d ult, by the same, Richard H. Rice to Mary Read, both of Boston; on the 29th ult, by the same, Seth Simmons, Jr., to Mary A. Norcross, both of Boston.

27th ult, by Rev T. T. Waterman, Mr Josiah Davis to Miss Emma P. Eastman, both of Boston.

In New York city, 28th ult, by Rev Dr Patton, Mr Ludlow Patton, son of Dr Patton, to Miss Abby J. Hutchinson, of the Hutchinson family, Milford, N. H.

In Brooklyn, N. Y., 1st inst, Mr J. H. Smith, merchant, of Cincinnati, to Miss Mary J., youngest daughter of Joseph Arnold, Esq., of Boston.

At Fort Hamilton, 27th ult, by Rev Francis Vinton, D. D., Lieut Lucien Loeser, U. S. Army, to Miss Sarah, daughter of Dr Joseph Eaton, U. S. Army.

DEATHS.

In this city, 28th ult, Emeline R., child of John C. and Maria L. Pratt, 4 yrs 6 mos; Stillman Lincoln, youngest son of Caleb S. and Merriel P. Pratt, 8 mos.

3d inst, Miss Elizabeth Frazier, 77.

In Dorchester, 25th ult, Mrs Anna Fox, widow of the late Ebenezer Fox of Roxbury, 88.

In Leicester, 20th ult, Mrs Laurinda S., relict of the late Rev Jon. Farr of Harvard, 42.

In Mansfield, on the 25th ult, suddenly, and much lamented, Mrs Elizabeth F., wife of Marshall F. Shaw, and only daughter of Simeon and Fanny Green, 19 yrs 10 mos.

In Worthington, 20th ult, Capt. John Stone, 86.—His wife, with whom he had lived about 65 years, died just two weeks previous.

In Hampton Falls, Mrs Hannah Porter, 96. widow of the late John Porter, and daughter of Hon. Meshach Weare, first Governor of New Hampshire.

In Millbury, 25th ult, Mrs Susannah, relict of the late Col. Jonathan Holman, 89.

In Mount Vernon, Me., 25th ult, Mr John Rogers, 92 yrs 7 mos—a revolutionary pensioner.

At the "Mansion House," in the city of New York, on the 2d inst, Henry Todd., Esq., of Boston, 63.

On board ship Architect, on the fourth day out from New Orleans for San Francisco, Capt Caleb S. Knight, about 36, a native of Newburyport.

In Belleville, St Clair co. Ill., John Emory Abbot, M. D., a native of Portsmouth, N. H.

At Fort Gibson, Ark. Jan. 30, Lieut Richard H. Long, of the 5th regiment U. S. Infantry, 24.

GENUINE PURIFIED
OIL OF COD FISH LIVERS,
For Consumption.

ASTHMA, BRONCHITIS, COUGHS, and all diseases of the Throat and Lungs. This Oil is very white, pure, and almost tasteless. For the purity and efficacy of the Oil from my Laboratory, I refer to the Boston Medical and Surgical Journal of February, December, 1848. Also to the following physicians, who are now using the Oil of my manufacture in the treatment of the above diseases: Geo. Bartlett, John Ware, John Homans, J. B. Gregerson, Jonas H. Lane, Samuel Morrill, J. W. Flint, Boston; Amos Twitchell, Keene, N. H.; Dr. McNuer, Bangor, Me.

Manufactured and for sale by the quantity, and put up in bottles at 75 cents and 37½ cents each, by
EMERY SOUTHER, Chemist and Apothecary,
Corner of Green st. and Lyman Place.

CAUTION TO THE PUBLIC.

☞ Information has been communicated this day to the subscriber, that an article having every appearance of Whale Oil, has been sold for the pure Cod Liver Oil, in this city, and those who use this article as a medicine, and dealers, would do well to be careful to purchase none but the genuine Oleum Jecoris Aselli, manufactured by
EMERY SOUTHER,
Chemist and Apothecary,
corner of Green st. and Lyman Place.
march10 tf

CONTENTS OF NO. 252 LIVING AGE.—Price 12½ cents.

1. Progress of Mechanical Invention—Edinburgh Review.
2. Vanity Fair and Jane Eyre—Quarterly Review.
3. An Incident of the February, 1848—Chambers' Journal.
4. A Walk among the East of London Jews—Chambers' Journal.
5. Mirth and Medicine,—Dr. Holmes' Poems—National Era.
6. The Self Seer, Chaps. IV., V., VI., VII.—Fraser's Magazine.

Short Articles—Poetry.

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POETRY.

[Poem from the Dorset Dialect.]

THE SPRING.

When wintry weather is all done,
And brooks do sparkle in the sun,
And noisy building rooks do flee
With sticks toward their elm tree;
When birds do sing, and we can see
Upon the boughs the buds of spring,
Then I'm as happy as a king,
In the field with health and sunshine.

For then the cowslip's hanging flower
All v e ted in the sunny shower,
Doth grow with violets sweet of smell,
Beside the wood-screened grey hare-bell;
Where thrushes eggs with sky-blue shell
Do lie in mossy nests among
The thorns, while they do sing their song
At evening, in the sunshine.

And God does make his wind to blow
And rain to fall for high and low,
And bids his morning sun to rise
For all alike; and ground and skies
Have colors for the poor man's eyes;
And in our trials He is near
To hear our moan, and see our tear
And turn our clouds to sunshine.

And many times when I do find
Things all go wrong, and folks unkind,
To see the happy feeding herds,
And hear the singing of the birds,
Does soothe my feelings more than words,
For I do see that 'tis our sin
Does make one's soul so dark within,
When God would give one sunshine.

MISCELLANEOUS.

BOOK SELLERS AND BOOK SALES IN LONDON.

[From Dr. Cogswell, of the Astor Library New York, in a letter dated London Jan. 26.]

I reached London on the evening of the 27th of November, and since that time I have spent all the daylight hours of every day in book hunting and book buying, and all the evening hours in seeing what I had done and what I should do next. Many of the booksellers here have immense stocks and one must labor very diligently and examine very carefully to know how to buy to the best advantage; it is a very easy thing to buy books by order, and then you will pay you scarcely know how much, but it is by no means easy to select for yourself and settle prices beforehand. I would not imply that the London booksellers do not deal fairly and openly; so far from it, I have found them uniformly upright and honorable; but then they all have more or less stock on hand in the old book department,* which they are anxious to dispose of on the best terms they can. Books in the trade, as you know, have a fixed price; when they have passed into the other class, they are sold cheaper or dearer as they may happen to have cost the holder of them, and this makes a wide range in prices. The sale of the Stowe Library during my stay in London has afforded me a fine opportunity for learning the booksellers' estimate of the value of books, particularly of the more important ones. These sales, as you doubtless know, are attended principally by booksellers, and it is rare that they allow a book to be sold for less than two-thirds of its shop price, unless it is one that is wholly decried. It would surprise a person who has been accustomed to see the crowds which attend our common New York book sales, to find how few are present at a London sale, even an important one like that of the Duke, which is now going on. I have attended regularly, and never seen a company of more than sixty, generally about half that number, and everything is done so quietly here, there is some comfort in witnessing the execution—no noise, no bustle, and rarely any disputing about who bid off the book. A table some ten or twelve feet in length is placed at the foot of the auctioneer's desk, around which the buyers sit or stand as they prefer; the books, as they are led out to the sacrifice, are placed on the table for inspection, and an offer being made in an ordinary tone of voice, the auctioneer takes it up in the same tone, repeating the bids pretty much in this way:—A pound—a guinea—two and twenty shillings—three and twenty—four and twenty—shall I say once more for you—five and twenty shillings; are you all done, &c., and a tap with his little ivory hammer gives notice that the victim is guillotined; and then another is brought to the block. Little or nothing is said by the auctioneer in commendation of his wares; he presumes that the bystanders know what they come for, and allows them to act for themselves. They sell more rapidly than is done with us, at the same time a fairer opportunity is given to see the book at the time of the sale, besides the exposition for a day at least before. In another respect the usage is different, the bids are made for the lot and not per volume, as with us, and where the books are of no great value, fifteen or twenty volumes are put up in a lot; but whether valuable or not, they are never sold by the volume. Sotheby's sale room is a fine school for a book buyer; he may learn more there in a few hours than he could in any other way in as many weeks. I say Sotheby; because his is the largest sale room; there are many others to which the remark would almost equally apply.

* One house more than half a million of volumes, as well as I can judge by computing them.

[Literary World.

THE CHURCH IN CALIFORNIA. At Trinity Church in New York, Rev. Dr. Higbee preached on the enterprise of extending the Church to California. The following appropriate anthem was sung:

Surely there is a place for the silver, and a place for gold where they find it.

But where shall wisdom be found?—and where is the place of understanding?

Man knoweth not the price thereof, neither is it found in the land of the living.

The depth saith, it is not in me: and the sea saith, it is not with me.

It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies.

Whence, then, cometh wisdom?—and where is the place of understanding?

Seeing it is hid from the eyes of all living.

God understandeth the way thereof, and He knoweth the place thereof.

And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

DESTRUCTION OF HUMAN LIFE IN THE MINES OF POTOSI.

This celebrated city formerly belonged to Peru, but is now under the government of Buenos Ayres. It is situated in the interior, about three hundred miles from the Pacific Ocean, being built in a narrow glen on the skirts of an elevated mountain. It owes its origin and importance to its silver mines, the richest in South America. The mountain of Potosi is the most elevated summit in this quarter, and is always capped with snow.

It rises to the height of 16,260 feet above the level of the sea, and 4397 feet above the plain on which the city is built. The city must of course be nearly 11,000 feet high. This elevation renders the climate cold; the environs are barren; the valleys almost destitute of wood, and the sides of the hills covered with moss. The mountain is of easy ascent, and from its summit it presents a grand, picturesque view of valleys, lakes and mountains.

The population of Potosi once amounted to 160,000, but in consequence of the diminished importance of the mines, it has been reduced to 40,000. The streets are narrow and irregular; the houses are built of brick or stone, and are of only one story—they are without chimneys, and the apartments are kept warm by being closed and covered with alpacca skins, and by burning perfumery in them. On entering the house, the visitor, as the first salutation, is presented with a silver chafing dish of perfumery burning.

The mines of Potosi were accidentally discovered by Diego Hualca, an Indian peasant, when pursuing wild goats. Arriving at a steep place, he laid hold of a small shrub to prevent himself from falling, but the shrub, being unable to support his weight, was torn up by the roots, and disclosed to the astonished hunter a rich mass of silver, lumps of which adhered to the earth, and came away with the plants. Not long afterwards the discovery was made known, and the mine was opened in 1545.

From the first discovery of these mines to the year 1803, the quantity obtained from them amounted to the enormous sum of one thousand and fifty millions of dollars. The annual quantity thirty years since was about five millions dollars. Although their produce is reduced to about one quarter of what it once was, yet they are still the most productive mines in South America.

These mines have caused the destruction of thousands of human beings in the latter end of the 16th century. Sixteen thousand Indians were constantly compelled by the subscription of the meta to work in them. At present there are only about two thousand miners employed, who are well paid, and work from choice. [Albany Knickerbocker.

MY FATHER'S CROTCHET ON THE HYGIENIC CHEMISTRY OF BOOKS.

[From the "Caxtons" in Blackwood's Magazine.]

"If," said my father—and here his hand was deep in his waistcoat—"if we accept the authority of Diodorus, as to the inscription on the great Egyptian library—and I don't see why Diodorus should not be as near the mark as any one else!" added my father interrogatively, turning round.

My mother thought herself the person addressed, and nodded her gracious assent to the authority of Diodorus. His opinion thus fortified, my father continued,—"If, I say, we accept the authority of Diodorus, the inscription on the Egyptian library was—'The Medicine of the Mind.' Now, that phrase has become notoriously trite and hackneyed, and people repeat vaguely that books are the medicine of the mind.—Yes; but to apply the medicine is the thing!"

"So you have told us at least twice before, brother," quoth the Captain, bluffly. "And what Diodorus has to do with it, I know no more than the man in the moon."

"I shall never get on at this rate," said my father, in a tone between reproach and entreaty. "Be good children, Roland and Blanche both," said my mother, stopping from her work, and holding up her needle threatningly—and indeed inflicting a slight puncture upon the Captain's shoulder.

"Rem *acu* tetigisti, my dear," said my father, borrowing Cicero's pun on the occasion.*—"And now we shall go upon velvet. I say, then, that books, taken indiscriminately are no cure to the diseases and afflictions of the mind. There is a world of science necessary in the taking them. I have known some people in great sorrow fly to a novel, or the last light book in fashion. One might as well take a rose-draught for the plague! Light reading does not do when the heart is really heavy. I am told that Goethe, when he lost his son, took to study a science that was new to him. Ah! Goethe was a physician who knew what he was about. In a great grief like that you cannot tickle and divert the mind; you must wrench it away, abstract, absorb—bury it in an abyss, hurry it into a labyrinth. Therefore, for the irremediable sorrows of middle life and old age, I recommend a strict chronic course of science and hard reasoning—Counter-irritation. Bring the brain to act upon the heart! If science is too much against the grain (for we have not all got mathematical heads,) something in the reach of the humblest understanding, but sufficiently searching to the highest—a new language—Greek, Arabic, Scandinavian, Chinese, or Welch! For the loss of fortune, the dose should be applied less directly to the understanding.—I would administer something elegant and cordial. For as the heart is crushed and lacerated by a loss in the affections, so it is rather the head that aches and suffers by the loss of money. Here we find the higher class of poets a very valuable remedy. For observe that poets of the grandeur and more comprehensive kind of genius have in them two separate men, quite distinct from each other—the imaginative man, and the practical, circumstantial man; and it is the happy mixture of these that suits diseases of the mind, half imaginative and half practical. There is Homer, now lost with the gods, now at home with the homelies', the very 'poet of circumstance,' as Gray has finely called him; and yet with imagination enough to seduce and coax the dullest into forgetting, for a while, that little spot on his desk which his banker's book can cover. There is Virgil, far below him, indeed

——"Virgil the wise,
Whose verse walks highest, but not flies."

as Cowley expresses it. But Virgil still has genius enough to be two men—to lead you into the fields, not only to listen to the pastoral reed, and to hear the bees hum, but to note how you can make the most of the glebe and the vineyard. There is Horace, charming man of the world who will condole with you feelingly on the loss of your fortune, and by no means undervalue the good things of this life; but who will yet show you that a man may be happy with a *vile modicum*, or *parva rura*. There is Shakspeare, who, above all poets, is the mysterious dual of hard sense and empyreal fancy—and a great many more, whom I need not name; but who, if you take them gently and quietly, will not, like your mere philosopher, your unreasonable stoic, tell you that you have lost nothing; but who will insensibly steal you out of this world, with its losses, and crosses, and slip you into another world before you know where you are!—a world where you are just as welcome, though you carry no more earth of your lost acres with you than covers the sole of your shoe. Then, for hypochondria and satiety, what is better than a brisk alterative course of travels—especially early, out of the way, marvellous legendary travels! How they freshen up the spirits! How they take you out of the humdrum yawning state you are in. See, with Herodotus, young Greece spring up into life; or note with him how already the wondrous old Orient world is crumbling into giant decay; or go with Carpini and Rubruquis to Tartary, meet 'the carts of Zagathia laden with houses, and think that a great city is travelling towards you.'† Gaze on that vast wild empire of the Tartar, where the descendants of Jenghis 'multiply and disperse over the immense waste desert, which is as boundless as the ocean.' Sail with the early northern discoverers, and penetrate to the heart of winter, among sea-serpents and bears, and tusked morses, with the faces of men. Then, what think you of Columbus, and the stern soul of Cortes, and the kingdom of Mexico, and the strange gold city of the Peruvians, with that audacious brute Pizarro!—and the Polynesians, just for all the world like the ancient Britains! and the American Indians, and the South Sea Islanders! how petulnta, and young, and adventurous, and frisky your hypochondriac must get upon a regimen like that!—Then for that vice of the mind which I call sectarianism—not in the religious sense of the word, but little, narrow prejudices, that make you hate your next-door neighbor, because he has his eggs roasted when you have yours boiled; and gossiping and prying into people's affairs, and back-biting, and thinking heaven and earth are coming together, if some broom touch a cobweb that you have let grow over the window-sill of your brains—what like a large and generous, mildly aperient (I beg your pardon, my dear) course of history! How it clears away all the fumes of the head!—better than the hellebore with which the old leeches of the middle ages purged the cerebellum. There, amidst all that great whirl and *sturmbad* (storm-bath,) as the Germans say, of kingdoms and empires, and races and ages, how your mind enlarges beyond that little, feverish animosity of John Styles; or that unfortunate prepossession of yours, that all the world is interested in your grievances against Tom Stokes and his wife!

"I can only touch, you see, on a few ingredients in this magnificent pharmacy—its resources are boundless, but require the nicest discretion. I remember to have cured a disconsolate widower, who obstinately refused every other medicant, by a strict course of geology. I dipped him deep into gneiss and mica schist.—Amidst the first strata, I suffered the watery action to expand itself upon cooling crystallized masses; and, by the time I had got him into the tertiary period, amongst the transition chalks of Maestricht, and the conchiferous marls of Gosau, he was ready for a new wife. Kitty, my dear! it is no laughing matter. I made no less notable a cure of a young scholar at Cambridge, who was meant for the church, when he suddenly caught a cold fit of freethinking, with great shiverings, from wading over his depth in Spinosa. None of the divines, whom I first tried, did him the least good in that state; so I turned over a new leaf, and doctored him gently upon the chapters of faith in Abraham Tucker's book, (you should read it, Sisty;) then I threw in strong doses of Fichte; after that I put him on the Scotch metaphysicians, with plunge baths into certain German transcendentalists; and having convinced him that faith is not an unphilosophical state of mind, and that he might believe without compromising his understanding—for he was mightily conceited on that score—I threw in my divines, which he was now fit to digest; and his theological constitution, since then, has become so robust, that he has eaten up two livings and a deanery! In fact, I have a plan for a library that, instead of heading its copartments, 'Philology, Natural Science, Poetry,' &c., one shall head them according to the diseases for which they are severally good, bodily and mental—up from a dire calamity, or the pangs of the gout, down to a fit of the spleen, or a slight catarrh; for which last your light reading comes in with a whey posset and barley-water. But," continued my father more gravely, "when some one sorrow, that is yet reparable, gets hold of your mind like a monomania—when you think, because heaven has denied you this or that, on which you had set your heart, that all your life must be a blank—oh, then diet yourself on biography,—the biography of good and great men. See how little a space one sorrow really makes in life. See scarce a page, perhaps, given to some grief similar to your own; and how triumphantly the life sails on beyond it. You thought the wing was broken!—Tut—tut—it was only a bruised feather! See what life leaves behind it, when all is done!—a summary of positive facts far out of the region of sorrow and suffering, linking themselves with the being of the world. Yes, biography is the medicine here! Roland, you said you would try my prescription—here it is,"—and my father took up a book, and reached it to the Captain.

My uncle looked over it—*Life of the Reverend Robert Hall.* "Brother, he was a Dissenter, and, thank heaven, I am a church-and-state man, back and bone!"

"Robert Hall was a brave man, and a true soldier under the great commander," said my father artfully.

The Captain mechanically carried his forefinger to his forehead in military fashion, and saluted the book respectfully.

"I have another copy for you, Pisistratus—that is mine which I have lent Roland. This, which I bought for you to-day, you will keep."

"Thank you, sir," said I listlessly, not seeing what great good the *Life of Robert Hall* could do me, or why the same medicine should suit the old weather-beaten uncle, and the nephew yet in his teens.

"I have said nothing," resumed my father, slightly bowing his broad temples, "on the Book of Books, for that is the *lignum vitæ*, the cardinal medicine for all. These are but the subsidiaries.

* Cicero's joke on a senator who was the son of a tailor—"Thou hast touched the thing sharply," (or with a needle—*acu.*

† RUBRUQUIS, sect. xii.

INTERESTING EXHIBITION OF THE PUPILS OF THE BLIND ASYLUM. The annual exhibition of the pupils of the Blind Asylum, before the members of the Legislature, was given on Thursday afternoon, February 22, in the Representatives' Hall of the State House, which, with the galleries, was densely crowded with spectators. A large number of the pupils were present, and took part in the exhibition. The exercises were opened by Dr. HOWE, the gentlemanly and able Superintendent, in a few remarks upon the mode of instructing the blind, and the object of the Institution, which is to give to every blind child a thorough knowledge of the branches of a good English education, as taught in the best schools in the State. This instruction is imparted by means of raised letters, which the pupils read by the sense of feeling, and also by oral instruction. The letters are principally formed the same as those in common use, and the words spelt the same.

The first exercise was reading by several of the younger scholars, from the Scriptures. They readily found the places required, and in a plain, distinct manner, read various passages in the New Testament. Others were then examined in arithmetic, algebra, mathematics and geography, and by their ready answers showed a thorough acquaintance with these various branches. One little fellow called "*Michael*," nine years of age, gave the answers to questions in interest, which it would have puzzled older heads than his to have done in twice the time, even with a slate and pencil before them.

Dr. Howe then stated that a large part of their time is devoted to musical instruction, as the best means of bringing out the better feelings of their nature, and also of fitting them for usefulness in life. An exhibition was then given in music, which was highly creditable to the pupils. Two little fellows, we should think not more than a dozen years of age, played a duet upon the flute and violin, in fine style and taste. The pupils then sang the anthem, "*Great is the Lord,*" as arranged in the "Psaltery," and we have often heard it sung with less taste by choirs who considered themselves proficients in the art.

Laura Bridgman and *Oliver Caswell*, whose names are familiar to all our readers, were also present, and took part in the exhibition. It is well known that they possess neither the sense of hearing or seeing, and are perfectly unconscious of what is going on around them; yet, by means of the instructions they had received at the Blind Asylum, they are able to hold intercourse with their teachers, and are made acquainted with the things and affairs of the world. Laura was examined in geography, finding places upon the globe, which were given her by the kind-hearted and accomplished teacher, and in answer to the question, "What sea lies North of Africa?" wrote upon the black-board, "*Mediterranean.*" In answer to the question, "What did you send to the starving Irish?" she wrote, "I sent five dollars to buy some flour." Having found California, in reply to the question, "What is it celebrated for?" she answered, "*Gold,*" and on being asked how she knew, replied, "I *hear* much about it."

Another exhibition of vocal and instrumental music was then given, in the course of which the popular negro song, "Oh carry me back to Old Virginia," was sung by a pupil, the rest, with little *Michael*, fiddle in hand, mounted upon the table, joining in the chorus. This performance drew forth the most enthusiastic applause from the audience.

In conclusion, Dr. Howe stated that difficulty was experienced by these unfortunate persons, after having received their instruction in the asylum, and having learned some trade, in finding employment. Owing to their being blind, they could not go into a common work-shop and work to any advantage, as everything would have to be arranged in the most perfect order, which is not the case. It had been contemplated to open a shop in Boston, especially arranged for their convenience, in which they might work at wages, and thus earn the means of subsistence. Massachusetts, he said, had done all she could do for the blind, in the way of instruction, and all that is needed. What is now wanted is some means devised by which those who have finished their education, and also those who, after having arrived at mature years, are suddenly deprived of sight, by accident or otherwise, can support themselves by their own labor.

MR. HARTLEY COLERIDGE.—To the majority of our readers, the announcement that Mr. Hartley Coleridge, eldest son of the author of the *Ancient Mariner*, died some days ago, after a few weeks' illness, in the retirement of the Lake country—will convey little beyond the mere fact; since so sparing, and already so distant, were his appearances as a literary man, that his genius can hardly be said to have yet made any impression on the general public. But some will, with us, regret that such genius should be extinguished when it had so insufficiently vindicated itself. Mr. Coleridge's *Biographia Borealis, Worthies of Yorkshire and Lancashire*—considered apart from the special local interest which it possesses, is one among the most delightful of modern books; full of rich thought, subtle fancy, and measured eloquence; a work certain to re-appear and take its fit place in our libraries. The volume of poems published many years ago by Mr. Coleridge contained specimens of no common mintage. The *Nautilus* is a lyric worthy of his father's son. The *Sonnets*, again, are noticeable for peculiar delicacy or boldness; and some among them exhibit an attractive combination of music and high verbal finish which is not easy to produce in this very difficult form of composition. We are glad to know that he had been some time engaged in the composition of a series of prose essays for Mr. Moxon, and that these will shortly be published.

ANECDOTE OF CHALMERS. When George IV. was in Edinburg, whither Wilkie and Collins went, Dr. Chalmers was asked by Wilkie whether Principal Baird would preach before the King! Now, Principal Baird had a sad habit of crying in the pulpit. 'Why,' says Chalmers, 'if he does, it will be George Baird to George Rex *greeting.*' [The Scotch for *weeping.*]—[Memoirs of Collins, the Artist.

MACAULAY'S ENGLAND. Mr. Macaulay's History has had a very rapid sale. The *first* edition (of 3000 copies, we believe) being exhausted, and the demand for a *second* to the same extent so great, that the production of a *third* has already been commenced to meet the further orders received, and to be ready in little more than a fortnight. The *Literary Gazette* has not noticed the rigmarole about the author's getting £600 a year, during ten years, for the copyright, for the simple reason that *it is not true!* There is, generally, a good deal of fudge, and seldom, if ever, any exact truth in such statements. [Lit. Gazette.

A CRITICISM. Professor Stowe instances Babington Macaulay as a writer whose style is 'a continuous, never-ceasing straining for effect.' If Macaulay's style be vicious, it would be well if we had a little more of the vice. [Presbyterian.

REPORTING. In England and France, reporters never pretend to give the words, but the ideas of the speakers. To effect this, the verbiage is discarded and the spoken speech is greatly improved. This custom has undoubtedly arisen from the fact that those employed in this duty are among the most intellectual men in these countries.

GERMAN EMIGRATION.—Throughout all Germany there exists an anxious desire to emigrate to America. Whole towns are on the move, and companies are everywhere organizing to emigrate, some of them with pastors and physicians. The capacity of our border States and new territories seem to astonish them, and when convinced of the reality their minds, turn at once to the practicability of reaching them.—Some effort appears to have been made to direct attention to Western Virginia. In a recent letter Charles Andrew Geyer, who writes in behalf of a company of about one hundred families of respectable farmers and mechanics in the heart of Saxony, and a large number of single men, speaking of this and other companies, he says: "I think I shall choose Western Virginia; but to turn the tide of emigration, the accounts must, at least, be as favorable as from Western Pennsylvania, Illinois, and Wisconsin. In the latter case I would take the lead with the first body; leave directions for a second; and afterwards send reports and statements, and the tide of Saxon emigration would soon turn into Western Virginia, and the yet unimproved lands would soon be occupied. Great sums are now leaving the country for the United States; but seven weeks ago, two families left for Wisconsin with a capital of 150,000 Prussian thalers ready money."

AMERICAN PRODUCE IN ENGLAND. Last week the steamship Niagara brought, amongst other goods, an importation of fresh American pork, to the extent of 200 pigs. The way this has been accomplished was by packing the carcases in ice, no salt having been used. The Niagara left Boston on the 28th ultimo, and was about eleven days in making her passage. To show the extent of the supply of American provisions, we may state that at one sale last week, and that not a very important one, 200 tons of butter, 179 tons of lard, and 65 tons of cheese were disposed of. [Liverpool paper.

PRACTICAL AND MUNIFICENT SYMPATHY WITH COLORED MEN. The Rev. Charles Avery, of Alleghany city, has given a lot of ground on Liberty street, in that city, worth perhaps $2000, and has put under contract a building, worth $10,000, for the benefit of the Colored Wesleyan Methodists. The building is intended to be used for a church, college, and primary school. The school will be conducted on the most approved system. It is the intention of the donor that the highest branches of education shall be taught.

MISS DIX. The Legislature of North Carolina have passed resolutions thanking Miss Dix for her efforts in behalf of the insane poor of that State.

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